

A
TREATISE
OF
CONSUMPTIONS

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LICENSED,

October 13.
1666.

Roger L'Estrange.



A
TREATISE
OF
CONSUMPTIONS.

The Second Edition.

Whereunto is Annexed,
Useful Discoveries, and Practical
Observations, in some late Remarkable
Cures of the SCURVY.

Never before Printed.

By E. Maynwaringe, Dr. in Physick.

Cognitio Sequitur Curationes.

LONDON,

Printed by Anne Maxwell, and are to be
sold by Tho. Bassett, at his Shop
under St. Dunstons Church, in
Fleet-street, 1668..

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Preface.

HAVING surveyed and seriously perused many Volumes of the most learned and eminent Physicians ancient and modern; I find a great progress made in the Art of Physick, being modelled and methodized into such order, as if nothing were wanting to its perfection; and that the burden of this business hath wholly rested upon the shoulders of our Predecessors in this Faculty and Profession; so that it may be thought (by superficial indagators) there is nothing new to be inquired after; that the work is done to our hand, and we may

Preface.

fit down and rest satisfied in the enjoyment of their labours; that tracing their footsteps, we are sufficiently guided in the right practice of Physick.

Though others are contented to acquiesce in traditional notions, and jog on in the common road, as being most easie and beaten; and to look upon the inquiries and determinations of our Ancestors, as a ne plus ultra to any disquisition or sedulous indagation of their own: for my own part I am willing to step aside sometimes into rough untrodden ways, to find out some secrets in Nature, not confining my self within the Rules of Common Practice, nor think-

Preface.

thinking my self bounded and
restrained by the Canons of the
Ancients, but guided by Rea-
son and true Experiments, the
best and safest conduct that
leads to truth.

But I would not be mistaken,
as if I contemned the works of
other men, endeavouring to
build upon their ruines; I
have as great a regard to all the
Learned in this Faculty as any
whatsoever; and am so far
from blasting any one, that I
would rather smother then wil-
lingly blaze their errors: but
where necessity compells me
(for truths sake) I am blame-
less when I name some: nor is
it to be look'd upon as a defa-
mation,

Preface.

• *mation, men are but men, and we know but in part; and if another can convince me of error, I shall thank him for his admonition, and submit to his more prevalent and persuasive reasons: until then, I shall adhere to, and defend the Assertions delivered in the following Discourse, as most consonant with reason, and verified by my practice and observations.*

London,
At my House in
Clerkenwell-Close.

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**A Table of the Heads, and
chief matter treated on.**

OF Consumptions in general ;
several Denominations and
their Etymologies. page 1.

Of Life. p. 3.

**Of vital and fundamental Princi-
ples, and their operations.** p. 8.

**Of the material, sensitive and mor-
tal Soul of man.** p. 11.

**Of the vital Spirit, or balsom of
Life.** p. 16.

**Of Fermentation, and fermenting
Principles.** p. 25

**A Survey of the vital and funda-
mental Principles, conjunctim.**

Of vital heat. p. 36.
p. 39.
of

The Table.

Of a Consumption Atrophy. P. 42.

Of Scorbutick Consumptions. P. 49.

Of a Heſtick Fever. P. 54.

*Of a Phthiſick, and Consumption
of the Lungs.* P. 77.

*Of a Spermatick Consumption and
Gonorrhœa, or running of the
reins.* P. 98.

Of Fluor albus, the whites. P. 104.

Tablæ

42. *****

49. *Tabidorum Narratio.*

54. *Of Consumptions in general; several*
Denominations and their Etymo-
 77. *logies.*

and
 the
 98. **A**T the entrance of our discourse
 upon this Subject, it will not
 be unprofitable to examine the
 word Consumption; for that
 Diseases most commonly have their de-
 04. nominations significant, intimating the
 nature of the Disease, or something emi-
 nently appertaining thereto.

Consumption in its genuine signification,
 denotes a wasting or wearing away, from
Consumo to spend, wast, or lessen: but the
 Latine word most commonly us'd by Phy-
 sicians is *Tubes* from *Tabeo*, signifying also
 to consume or wast; and in the latitude
 of this signification most diseases may be
 04. called Consumptions, because they do
 prey upon the vital and fundamental
 principles, spend and wear them; yea after
 the vigour and strength of our age is past,

•B

al-

2 *Consumptions in general.*

although we continue without a manifest depravation of the functions belonging to vitality, and in a state of health; yet there is a declension, spending, and decay of the vital and fundamental principles, which do *deficere*, fall off from their pristine integrity and vigour, though we are not sensible of it, but by space of time: we cannot perceive daily they do *decreſcere*, but we find them *decreviſſe*; that they are wasted and decreased in their vigour and strength, which this word Consumption does comprise.

But this is not the intent of our discourse, although the latitude of the word will admit: yet it will be profitable and useful to consider the variety of Consumptions and Declensions of Nature, although in a state of health, for the better illustration of those arising from morbid causes, which strictly and more peculiarly intended are the subject matter of this work; and they are distinguished by these several appellations: *Atrophia*, *Febris Hæctica*, *Phtibisis*, *Seminis excretio*, called *tabes dorsalis* by Hippocrates.

The first signifies barely a defect or want of nutrition; the second a Hæctic Feaver; the third a Ptiſſick, an exulceration or rottenness; the fourth an involuntary

luntary emission of seed, or voluntary but immoderate.

Of Life.

FOR your better understanding the whole frame of this discourse, and to facilitate your apprehension of what shall be delivered, (which otherwise might seem obscure, and incongruous with the present design) I shall first lead you to the foundation, that you may see what basis it hath, and then your reason will determine of the superstructure, and the conformity of its parts. This work takes its rise from, or is bottomed upon the life, the vital and fundamental principles, to which the whole discourse refers and depends upon: and since our Subject to be handled and treated on, is a Consumption, a decay and wasting of the vital principles; it is requisite in the first place you should know what this life is, the vital and fundamental principles are, being the basis of the discourse, which unknown, or not rightly and exactly discovered, clouds all that shall deductively from thence be asserted and delivered.

And first I shall recite some opinions of great Philosophers concerning life what it is. Aristotle lib. de respir. says, that life is, *μὴ τῆς θρεπτικῆς ψυχῆς σύν τῷ θερμῷ* *mansio animæ nutritivæ cum calido*: by which we understand only a conjunction of the vegetative soul with the body: and like to this is Scaliger's Definition, Exerc. 102. sect. 5. where he saith the life to be *σύνθεσις, ἢ σύνδεσμος ψυχῆς καὶ σώματος*, *unionem animæ cum corpore*, to whom Hollerius agrees, *quid aliud vita est, quam animæ & corporis firma copulatio*: Comm. 2. lib. 5. Coac. Hippocr. what is life (saith he) but the connexion or coupling of soul and body.

But this opinion when it comes to be thoroughly examined will not hold; because there is several gradations or degrees of life, whereby the Creatures are differenced in their stations, the one more noble than the other, according to the eminency and degree of their vitality: as the vegetative life of a Plant, is below the sensitive life of animals; and this sensitive life of animals, inferior and ignoble compared with the rational life of man: Now in respect of conjunction they agree equally, that the vegetative soul of a Plant is as really united to its body,

body, as the soul and body of man is coupled: here is no gradation in connexion to distinguish them; therefore Life is something else that will admit of degrees: and here many arguments might be used to prove, and some objections to be answered; but it was not my intention to ingage so far in polemical discourse and controversie, therefore I pass on.

Cardan and others determine, *vitam esse ἐνέργειαν formæ*, life to be the operation or action of the soul; and by how much the actions or operations in one Creature are more noble than in another, by so much is the life of that Creature more noble than his fellows: and although *Greg. Horstius* condemns this opinion, and adheres to the *Aristotelian*, yet it is much more rational, and less intangled with objection.

Helmont speaking of the life of Creatures in general, gives this definition; *vita est lumen & initium formale, quo res agit quod agere iussa est*: Life is a formal light, of a luminous nature; and he accounts the life and form of every thing to be synonymous; *natura recipit distinctiōnes specificas à lumine formali*: there is so many distinct lights in nature (saith

he) as there is things: *Formæ quædam* from
nitent, ut in lapidibus & mineralibus; tati
quædam autē luce splendent, ut in plan- for
is; aliæ verò sunt etiam luminosæ, ut in ani- mu
mantatis: by which we understand their du
 degrees in eminency of being. secr

And the same author in another place, rat
 treating of the life of man, saith, *vita* the
humana est lux formalis, life is a formal sev
 light: and if we admit of this Defini- thi
 tion, all vital operations or actions are ma
 emanations and streams issuing from this for
 formal light, so that *lumen formale est causa* to
& actus vitalis: Now because *forma est* th
indemonstrabilis à priori; the essence of an
 things is not demonstrable in their cau- po
 ses; but are the *ne plus ultra,* the bounds is
 and limits of our reasoning and disquisi- fo
 tion: I shall level the following discourse, hi
 that you may take a view of this life *à po-* th
steriori; since the Creator hath veiled the b
 face of the Creature that we should not be- r
 hold their essence, as being his prerogative. c

For these two latter definitions of life, e
 although they differ, yet we may receive
 information from both: the last appropri-
 ates the word life to the soul or specific &
 individual form of every thing; and so *vita,*
anima & forma, are synonymous; the other
 to the operations that do *emanare,* proceed
 from

from that form or soul; and in this accep-
 tion, *vita* is *actus vitalis*, *essentia istius*
forma: what this life is, as it is *actus pri-*
mus, *forma & anima rei*, I shall discourse in
 due place following: and as *vita* is *actus*
secundus, *essentia formæ*, action or ope-
 ration, I think it necessary to explicate.

And here I might observe and lay open
 the variety and difference of life in the
 several species of Creatures; yea those
 things that seem to be dead and inani-
 mate, are alive, do *edere actiones*, per-
 form operations more or less eminently,
 to testify and prove that there is life in
 them: and therefore Minerals, as Stones
 and Metals, do live and can exert their
 power proportionable to that life which
 is in them; though their life is not so
 perspicuous and resplendent as those of a
 higher orb and degree in vitality; yet
 their life is not so mean and contempti-
 ble as some may imagine, but their ope-
 rations are such as may and oftentimes do
 cause our admiration; *vivunt animalia*
& vegetabilia & mineralia, suo qualibet
vivendi modo.

But I must wave what collaterally falls
 into this discourse, and prosecute direct-
 ly the intention of this Treatise; and
 therefore setting aside the life of other

Creatures, I shall strictly examine the life of man, in its initiation or plantation, gradations and exaltation, declension and period: and for the better understanding of this life in its several degrees of vitality; how and by what means the life of man is so fluxible and mutable, I shall bring into consideration the principles of life, which is the subject of our discourse, in the following section.

Of vital and fundamental Principles, and their operations.

HAVING undertaken to declare the life of man what it is, wherein the *ratio formalis* does consist; which we have determined to be operation or action: and since vital operation is not simple and univocal, but equivocal and various; humane vitality being compounded of, or admitting different actions comprised within its latitude: I shall therefore examine how it comes to pass, and from whence these different actions do proceed, that the principles and foundation of this life may be discovered.

The vital and fundamental principles,

I call such as are principally and fundamentally concerned in vital operations; and they are three, the sensitive Soul, the *Archæus* or vital Spirit, and the ferments: and these are the three grand wheels upon which the life of man doth move, by their distinct causations, co-operating subordinately, and consenting in uniformity and conformity with each other.

In natural actions of compound bodies, there is both agent and patient, part moving and part moved: in humane vital actions there is, first, *anima movens efficienter*; the Soul moving as an efficient principal cause: secondly, there is also *spiritus movens instrumentally*; the vital spirit moving as agent or instrument: Thirdly, there is *fermenta partium*, the ferments, which is the peculiar and different Crasis of each part: the two former are active and more general in causation: the latter passive special and distinct; determining the other and specifying their efficiency, to produce various effects; to which organization and different fabrication of parts suiting those purposes, does contribute.

The proprieties of life result from these principles: hereby the Creatures

10 *Fundamental Principles.*

are distinguished one from the other, producing such and such distinct operations answerable to the principles of their vitality: so that their peculiar distinct beings and operations, arise from the peculiarity of their vital and fundamental principles: and if these vital principles be the basis on which the several degrees & orders of Creatures do stand, by which they are ranked and placed in their proper stations, as their distinguishing characters; then we must conclude that a right notion and conception of these, unfolds the Creature, discovers its being by this light of their vitality; which unknown, our knowledge is very dark and uncertain: and as life consists in and manifests it self by operation; then by how much whose operations are more noble, vigorous, free, and operative, by so much is the life more excellent in that Creature, *sam in essentia specifica quam in esse individuo*: and as the life of man is distributed into several faculties by fit organs; we may judge of the integrity of that life, by the performance and execution of each function.

What these vital and fundamental principles are I shall distinctly examine them apart, for a clearer discovery of their peculiar nature, as followeth, The

*The material, sensitive, and mortal
Soul of man.*

MAN falling from that state of integrity in which he was created, lost his honour and supreme privilege of being wholly governed by his rational and immortal soul in all vital actions: but being degraded from that perfection, the regiment of the body was delegated to a sensitive and mortal Soul (common to the brutes) and made the immediate Rectrix and Governess of man in vital actions.

By this means death entred into mankind, the immaterial and immortal principle of life being supplanted; thereby forfeited Sovereignty and Jurisdiction, total and uncontrolled power in man, did resign great part of the government, and was thereby made subject to the over-rulings and contradictings, allurements and seductions of a depraved and sensitive Soul, the substitute of that immortal and first total Sovereign and Rectrix of our vitality.

This material, irrational Soul having the Reins and Government of man, in
vital

10 *Fundamental Principles.*

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This material, irrational Soul having the Reins and Government of man, in
vital

vital and animal actions; as the brutal and
 soul of beasts governs those Creatures: ign.
 and being a material substance subject to FI
 mutability and decay, as other sublunary iver
 bodies are; hence the life of man be- of th
 came frail and mortal, being the result meer
 of corruptible principles; depending on power
 them in mutual concurrence, conspirat'on vicar
 and vigour; but *è contra* subject to irre- Se
 regularity, discord, and defection. lapsu

This sensitive or brutal Soul, is a prin- brut
 ciple of life, giving sense and motion; this
 distributed into several faculties by the the f
 spirit of life, which is *animæ instrumentum*, stand
 conveyed through the body by fit or- dum
 gans for the execution of divers fun- T
 ctions. Soul

If you ask what is the Office of the ction
 rational soul, and to what purposes doth laps
 it serve, since the vital œconomy and ver
 government of the body is transferred ofte
 and committed to another power? ons
 and

To give satisfaction herein, and to de-
 termine distinctly between the rational
 and irrational soul, that their conjunct
 and disjunct operations, their subordi-
 nations and dependances in vitality may
 more clearly be discerned, I shall in
 these following Theses give solution to
 some nice questions that may be started,
 and

and reduce the whole to our present degrees: ign.

First, That the rational Soul hath de-
 livered up the Power and Government
 of the body in vital actions, (that are
 merely animal) to a sensitive and inferior
 power, immediately acting *tanquam ejus*
vicario, for governing the vital functions.

Secondly, That the rational Soul (*post*
lapsum) being seated in the bosom of the
 brutal, and united *quasi in connubio* to
 it; this vital principle, hath influence upon
 the sensitive by way of promotion, as-
 sistance, or direction, *usque in vitæ peri-*
odum, through the whole term of life.

Thirdly, That the sensitive or brutal
 Soul, taking its origination and introduc-
 tion into mankind from a defect, or
 lapse, and depravation; remains per-
 verse, repugnant to reason, and refuseth
 often to obey the dictates and instructi-
 ons of the rational Soul in vital actions
 and government of the body.

Est lex in membris Contradicens legibus
mentis immortalis. Scrip. Sac.

Fourthly, That both rational and sensi-
 tive Soul do often concur, consent, and co-
 operate unanimously for preservation of
 the body and integrity of vital actions:
 the sensitive Soul obedientially and wil-
 lingly

lingly receiving concurrence, aid, and direction from the rational as supreme Moderatrix.

5th That the sensitive and mortal arising *seminaliter* and of material production, hath a temporary increment, state, and decrement, does *senescere* and *tabescere*, as other perishable bodies subject to corruption.

6th That the mortality and decay man does not arise from any deficiency and decay of the rational Soul, which is in *sua natura* of perpetual duration but from the fragility and corruptibility of his other principles, both active and passive; forcing the immortal Soul to egress by ruine and inhabiteness of her mansion.

7th That the rational Soul though immortal, and a principle of perpetual duration; yet being obnoxious to passions and inquietudes, thereby disordereth the œconomy and regular execution of vital operations, by disturbing the sensitive Soul in her several functions: and this, à *necessitudine combinationis & vinculi*; being both connexed in the bond of vitality, are both compatible and liable to each others injuries and discomposures.

That

8th That the sensitive and mortal Soul
 in esse, and in execution of vital opera-
 tions, depending on material and orga-
 nical parts, is wholly lyable and obnoxious
 to their deficiencies and decays: and
 therefore hath her duration, exaltations,
 and declensions, according to the dispo-
 sition and durability of the material and
 organical structure.

9th That the sensitive Soul hath distri-
 buted her faculties necessary for life, by
 the several organs of the body; which
 vital faculties are distinct in duty and of-
 fice, though not in vitality; being the
 same stream, issuing *ab unitate animæ ad*
organa diversa, and transmitted by the
 vital Spirit which is *anima minister*.

10th That sensitive and brutal Souls as
 they do excel one another in *specie*, having
 peculiar endowments and properties di-
 stinguishing their kinds: so likewise in
individuis ejusdem speciei, they transcend
 or degenerate from one another in some
 properties; and therefore the material
 and mortal Souls of men, *à principio* are
 of longer or shorter duration, *juxta exi-*
gentiam seminalium dispositionum, being
 propagated *per successivam sexuum copu-*
lam, according to *Helmont*.

11th That the sensitive Soul is supported
 and

and best upheld by the placid and unanimous concurrence with the rational Soul; by whose irradiations, pleasant, and amicable conspiracy, the sensitive Soul is vigorated, cheared, and enlivened: and therefore it is not a little prejudicial, but much detrimental, and a shortning of mans life, the distraction, passionate tumults, and indisposed sadness of the rational; which otherwise as the Sun in the Heavens gives a cheerful brightness and reviving lustre through the world, so the Soul by a bright and cheerful aspect through the microcosm of man.

The vital Spirit, or balsome of Life.

IT is rightly affirmed by a learned Philosopher, *nullum est sensibile quod non ab insensibili intus agatur spiritu*: every corporeal thing manifesting it self a sensible object, is acted by an insensible principle, that evades our senses: the successive generation of all things in this sub-lunary world, *è centrīs tenebrosīs surgunt*; they arise out of darkness: that

is, are produced and brought forth by invisible principles and secret agents, the Authors of such mutations; which being invested and clothed with sensible corporeity, act their parts in divers figures and operations; and as the sensible world is various, so is the insensible answerable thereto: *à principiis insensibilibus omnia moventur*; every thing hath its insensible movent principle.

In the generation of man, the *materia ex qua*, the material passive and visible principle, is seed; this active and invisible principle contained in this seed, that disposeth this matter and exerts a power of formation, *per modum instrumenti*, to delineate and erect a fit mansion for the Soul to dwell in; that fabricates and contrives fit organs for execution of her various functions, is the innate spirit or vital spirit in the seed.

This is called *vis plastica*, *vis formatrix*, the formative power wherewith the seed of man is impregnated, as a propagative and prolific principle for successive generation, and this *virtute verbi*, from the Creators institution, *Crescite & multiplicamini*.

The *Archæus seminalis*, this vital spirit is not only an active principle in generation,

ration, to delineate and fabricate the seed into various parts for several offices and purposes, but also doth continue *balsamum vite*, being of a saline and balsamic nature, which preserves the body from corruption.

This vital spirit is called by many vital heat, because in many animals the spirit manifests its presence by sensible heat; and we may judge of this vital principle in what state and condition it is, by this concomitant heat, which is the character and signature of life: yet heat is not inseparable and necessary to the vital principle in *genere*; but that it may act in vital operations as vigorously without this adjunct property, as we see in Fishes, which are of a cold nature and void of all heat, yet are as vegete, lively, and brisk as any animals of a warm nature: so that heat and cold does not emerge from life, not life from these accidents; are but *Characteres vite*, distinguishing qualities appertaining to several species of Creatures, suitable to their several natures and stations, for which they were created and destined.

What this vital Spirit in humane bodies is, and the properties thereto belonging, I shall lay open distinctly in the following Theorems.

First

First, That this vital spirit, contained the seed, is *spiritus architectonicus in generatione*; doth delineate, fabricate, and form the seed into divers parts and figures, to construct and build a fit mansion for the soul to dwell in, with necessary organs for the execution of her several functions.

Secondly, That this *spiritus formator*, contained in, and arising *ex semine*, having its origination *materialiter* from the seed, hath its aptitude and hability, or ineptitude to act, *juxta seminum dispositionem*; and therefore the infœcundity, miscarriages, and errors in formation, is not to be imputed alwaies to this Sculptor or Limner, *qui generati imaginem habet*; carrying the idea of the *fœtus*, impressed *generantibus*: but *inobedientiæ materiæ*, to the indisposition and intractibility of seminal matter, or external occasional causes intervening and disturbing the workmanship.

Thirdly, That this seminal Agent which is *Rector generationis*, the Framer, the Director, and Delineator in the generation and fabrication of man, does also perform and carry on all vital actions or functions in the body, during the whole course and progress of mans life, and is *vita regiminis moderator*.

4. That

4th That the *Archæus* this seminal Server
 rit for its own preservation and addition 7th
 al supply in carrying on the work of sick ex
 tality (which by time increaseth as vital sp
 microcosme framing comes to perfect not ex
 and growth) does therefore associate
 with, and assimilate to its self an influem
 ed spirit, congenerous with its own extra
 ture, extracted from our aliment and wit
 brought in by nature's appointment the sp
 preserve the innate spirits in vigor and 8th
 strength, preventing their exhaustion with
 which order is observed during the course
 of life, at least during the regular spirit
 thod of nature, until she fall off and dis
 cline.

5th That this vital spirit is planted just
sententialiter, in the whole body, *Tanquæ*
subiecto adequato, that no part can impo
 without it, and live; but dispensed am
 nature *geometricè*, not equally distribut
 ted to all alike by arithmetical propor
 tion, but each part is furnished and prin
 dowed, *pro dignitate ex officio*; suitable
 to its office and duty.

6th That the vivacity, or liveliness
 strength, and durability of our body
 is more or less, according to the plen
 or want of this vital spirit, which
principium movens in all the faculties, and

condimentum corporis, the balsomick preserver of our bodies from putrefaction.
 7th That *semen humanum*, the spermatick extract, containing in it this fecund vital spirit, elaborated for generation, is not *excrementum* (according to the erroneous opinion of the Ancients) but *confluentum*, the perfection and choicest extract, impregnated, and richly endow'd with vital spirits, for propagation of the species.

8th That prodigality in emission of seed, wastefully expending that elaborated extract, containing the seminal balsomick spirit, which is *robur naturæ & custos corporis à corruptione*, the strength of nature, and preserver from putrefaction, must needs enervate and weaken the faculties by draining the whole body, and impoverishing the treasury of vital balsomick spirits; upon which our alimentary liquors of the body do *degenerare in opoejus*, degenerate and alter from their primitive goodness, producing various changes in the body, as their several natures and properties are various in their integrities: Hence several morbid productions, bearing several denominations from the deficiency of one vital principle.

9. That

9th That this Vital Spirit, which *Robur & balsamum nature*, the strength of our bodies, and balsom of our elementary liquors; yet being a material corruptible substance subject to mutation, hath its increment, state, and decrement, as other natural bodies in the common course of Nature; from whence Consumptions and many chronick languishing Diseases take their rise, from declension or infirm radication of our innate *robur*, not to be restored or retarded by the common Medicines added, *à posteriori*, to effects, the produce degenerate matter, but by such as are applicable and accommodated to the vital principle, being auxiliary and *staurative*, congenerous with its nature.

10th That the vital spirit contained *semine parentum*, being an extract from the whole body, elaborated to that perfection gradually by several digestions and contributions of divers parts, and impressed with the *Idea* or image of matter for propagation, does also carry the vices and imperfections of those parts to the *proles*, the following generation bearing a draught from that copy, must bear a proportion in the imperfection

plus minus, more or less manifested, according to the concurrence of intervening, accidental and external causes, aggravating or correcting; as Astral Influx, Education, and Diætetick Customs.

11^{ty} That the Morbific Imperfections of Parents are not all transferred to the Children, but such as are sigillated upon the innate Spirit of the Parents.

12^{ty} That *Morbi à parentibus traducti*, hereditary Diseases, being transplanted or inserted into the off-spring, *per ideam morbificam in parentum semine sculptam*, and connatural with us by our seminal principles, are latent until the time of their maturity, do appear successively, at certain times according to other seminal proprieties; and therefore hereditary Consumptions, Gouts, Scurvy, &c. do not appear in the infancy, though really existing, but approach to the time of their manifestation and production sooner or later, according to regular or irregular education, and external occasional causes, promoting or retarding their germination and maturity.

13^{ty} That *calidum innatum* (a substance) this Vital Spirit manifesting its presence in some species of Creatures, *per calorem* (a quality) by sensible heat,

as in man, yet being a body of the finerarified substance, and spiritualized matter, does evade the senses, and is imperceptible *immediate*, by the touch sight.

14th That *calor naturalis*, our natural heat being a consequent or concomitant property arising, or resulting, from the vital principle, and varying *per gradum* by intension and remission; does shew the condition of this vital principle, whether in *statu naturali*, vel *præternaturali*; whether æstuating, irritated, and disturbed, or placid and quiet in its ordinary course.

15th That this seminal spirit which *aura vitalis*, being of a luminous æthereal nature, having some analogy with celestial Bodies, does much consent and correspond, is fortified and depressed by Astral Influences according to their various Aspects, benevolent, or malevolent; and therefore it is that at sometimes and seasons we are variously disposed and affected, well and ill, *pro diverso siderum influxu, clementia & inclementia cæli*.

Concerning Fermentation and
fermenting Principles.

THE Doctrine of Ferments being but
of junior standing in the world, hath
brought much light into the practice of
Physick: the clear knowledge whereof
discovers new truths to those who hap-
pily labour to find the depth of this my-
sterious operation in nature. And since
there is such great fundamental truths
discovered, which were latent to the an-
cients, it is not strange, nor a dishonour
to them, if we deviate from their steps,
and neglect their precepts, being calcu-
lated for that height they lived in, not
the meridian of this brighter age, and
clearer light of knowledge.

And here I cannot but admire the folly
of many, though ingenious men, to dote
upon Antiquities so much, and bind up
themselves so strictly to the Canons of
our Predecessors; as if nature were clear-
ly and thoroughly unveiled to them, that
nothing remains for us to do, but to ac-
quiesce in their labours, and to learn the
lesson they had prickt down to our hand.
How unreasonable is it to allēdge autho-
C rity

city of the Ancients, and urge it as a convincing argument, when the principles of Physick to them were but in part known, and principles then asserted which now are exploded? necessarily the superstructure upon them must fall; for what is deductive from a false supposition, must also be false: but I would not have any think hereby that I despise the labours of ancient Philosophers and famous Physicians of their times; I have as great a veneration for their works as any; but they were men and know but in part: we see their failings, and the next generation to come will see ours; there is yet much work to do in the unravelling of nature; great secrets yet to be discovered, that none may take it as a dishonour to be admonished of error, or insufficiency.

But to return to our purpose in hand from whence we digressed: Now that you may know the reason of handling Fermentation in this place; consider we have laid the foundation of this Treatise upon the vital and fundamental principles, on which our discourse depends and to which it refers: in the prosecution of the course of this work, we are necessarily led to contemplate Fermentation

being

being of great concernment, and so great, that it is the parent of vital operations, from whence the rest do issue, and are continually supplied for conservation.

By Fermentation are all the digestions performed; and from thence are the several faculties of the body supported and maintained: by due fermentation are the alimentary liquors of the body generated and preserved; and by defect thereof are they impoverished, dispirited and alienated from their genuine proprieties.

And although our food received abundant with much fixed salt, (which if so remaining produce various diseases) yet by due fermentation, in the digestive offices it is so elaborated, changed, and volatified; and being so prepared is then fit for the extraction of spirits to support and maintain our bodies in vitality and a vigorous condition; as we see in our operation upon vegetables, that the spirits are not drawn out but by the help of Fermentation, which does unsettle them and free them from their bodies, in which they were incarcerated and locked up; for by the help of fermentation mixt bodies are unravelled, resolved, and a disunion of parts made, that distinctly they may be separated, artificialy,

ally, or by natural Chymistry, as it is performed daily in the body of man, operating upon food received. The great mutations and changes in the body, both perfective and corruptive, are fermentative and arise from hence: by Fermentation diseases are generated, and by Fermentation are many cured: this is the great wheel by which sublunary bodies are moved and change their stations, graduated and degraded again: minerals into vegetables, vegetables into animals; animals of one species into animals of another species: and that this wheel may go round with a perpetual motion, animals return into vegetables, and vegetables into minerals; so that nature is never at a stand or idle, but always moving; sometimes upward tending to perfection, and producing a more noble form; sometimes downward by corruptive alteration, unravelling her own work she had curiously wrought and composed, and transposing it into another, though meaner and baser form.

We may either consider Fermentation as it is *actio vitalis*, a vital operation producing such effects, and cast an eye upon the products thereof, and see the variety of production; or else we may look to-
ward

wards the *principia fermentativa*, from whence this Fermentation does arise, and so have inspection chiefly into the causes.

Famous *Helmont*, who hath merited much in the opinion of most ingenious men, I mean those that are the truly knowing men in the study and right practice of Physick; yet in his discourse of Ferments is very obscure and ambiguous, that little satisfaction can be had from his writing on this subject; particularly a Tract entituled, *Imago Fermenti*, &c. and elsewhere frequently mentioned in other Tracts of his, discordantly; as those that trace him, I believe, will consent with me in this: but I shall not spend time to point out the places, and prosecute him, having deserved so well in some of his other works.

But to illustrate the Doctrine of Fermentation, Dr. *Willis* hath learnedly discoursed, and with him, I conceive, most of our modern Physicians agree.

For Fermentation and Ferments in their latitude is not necessary to discuss, here we shall only consider the fermentative principles in *Corpore humano*, for the purpose in hand to lay open our design:

Dr *Willis*, *De Fermentatione*, saith, the life

life of animals does arise from a fermenting principle in the heart: *primus vitæ*

D'arib. de initia à spissum in corde, re. Ferment. p. lut pumal à m. ferment. 24. tescente du unu.

And in the page following: *Præter hoc fermentum in cordis loco constitutum à quo sanguinis motus & effervescentia plurimum dependet, sunt & alia diversa indolis passim in visceribus recondita, quarum ope & Chylus (qui est sanguinis rudimentum) & spiritus animalis, ejus quintæ essentia, vitæ elaborantur; sunt etiam alia, quæ sanguini perficiendo, in alios liquores transmutando, ipsamque à materia excrementitia liberando inferiunt.*

Whereby you may understand there are divers ferments in the body, for various transmutations, elaborations, and depuration of alimentary matter.

What this worthy Author means by divers Ferments, I shall not take upon me to deliver his sense; but by way of enquiry let us examine the reason of the diversity of Ferments, and what they are. If every fermentative transmutation in the body does arise from peculiar and distinct Ferments, then every part hath a peculiar Ferment implanted in it the parts being different one from the other as of

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rice and use; from thence a very numerous company of Ferments must be allowed, which are so many vital principles, which to me implies some difficulty in the admission.

Enim non sunt multiplicanda sine necessitate: to avoid this inconvenience, and to clear this Doctrine in order to the present design, I shall deliver my opinion, and determine the matter in these following Theses.

First, That the various Fermentations in several parts of the body, producing distinct alterations in the alimentary matter fermented, are promoted and differenced by the peculiar Crasis and different composition of the parts, destinated for the offices of digestion.

Secondly, That the alimentary matter consisting of fermenting principles, and having all the previous dispositions necessary to fermentation; as causes occasional, adjuvant, and *sequestrant* contributing, does co-operate in the work of fermentation, and that *ae principis animis*, of which it doth consist.

Thirdly, That the different Crasis and peculiar mixture of the parts of man's body (thus necessary for fermentation and vital operation upon the aliment re-

ceived) by time and the continual transition of various matter, does alter, change and obliterate.

4th That the peculiar Crasis and temperature of the parts in juvenile person of a sound and due composition, do vigorously shew their different natures, by causing several and various fermentations, answering their several compositions, according to the institution of Nature, for elaboration of the alimentary matter received, until it attains the due perfection.

5th That the distributive justice of Nature (fabricating the parts and structure of humane bodies) in her Geometrical proportions is various *in diversis*, and disproportionate *in eodem individuo*: hence the different propensions to diseases in several persons, and the constant inclination to this or that, in the same; *propter inequale robur partium*.

6th That the alienation and degeneration of the Crasis of parts by time, begetting a new fermentation and transmutation of alimentary matter received, does produce new and strange morbid effects in the body: hence it is, (and every person may observe) the alteration of their bodies apparently different in seven years,

years, or sooner *pro vitæ genere*: and in the progress of mans life, some diseases appear at one age, other infirmities at another, *pro varia fermentationum differentia*; and so the whole course of a declining life produceth, either new diseases or aggravations of the old; or commutations for others; or new complications; and this to be expected à *naturæ fragilitate*, after the manner and for the reasons aforesaid.

7th That by reason of the continual action and re-action between the parts recipient and the food recepted, the Crasis of the parts suffer an alteration, and degeneration from their primigenious temperature and harmony of principles. So that by time, it is no wonder if our desires to this or that kind of food be varied and changed; or that our digestions be much different in vigour and what else attend, or are the products of the several digestions.

8th That the residue of the chyliferous or alimentary matter remaining after every digestion, is by such remansion so strongly altered and assimilated by the ferment of that office, that it acts *per modum assistentis* with the natural innate ferment of the part in the subsequent digestion

gestion of the same office.

9th That certain meats carrying in them a stronger fermenting nature, are more gratefully received by the stomach, and better digested than others of a lighter nature, and seemingly of more easy digestion: and therefore it is that some tender stomachs can better digest, and do covet salt Beef before Chicken, Lamb, &c.

10th That as the vigorous unaltered Crasis of the parts (*ceteris paribus*) produce a good fermentation, and consequently good nutrition; *sed contra*, the debility, disproportion and variation of the ferments beget a corruptive and morbid fermentation, diverse *pro variis eorum lesione & disproportione*.

11th That this declension and decay of the ferments (which is the natural and due constitution of parts disordered) is hastened and procured sooner by irregular injurious living, offering violence to Nature; does pervert the principles of fabrication and government in the Microsome, causing a ruinous disorder, before a spontaneous falling off, and inevitable inability to subsist, *secundum leges Naturæ*.

12th That the food received having an aptitude for alteration and change, con-

cluding

sisting of fermenting principles, is promoted and inclined to this or that transmutation, *pro varia partium compositione*, according to the nature of the part recipient, where this fermentation is wrought.

13^{ly} That some peculiar food injuriously long accustomed to, depressing some and exalting others of the fermenting principles, disposeth to this or that disease and infirmity: and therefore the diætetic part of Physick is not to be slighted and neglected, but carefully to be observed by all persons, especially such as incline and have a manifest propension to some disease above others.

14^{ly} That the debility or digression of a fermenting principle (within the possibility of restauration) is raised and advanced by medicament or aliment, having that congenerous principle, *eminenter in sua natura*.

15^{ly} That the concomitant and subsequent effects, attending the digestion, are declarative to an acute Spagyrist or Chymical Physician, and do shew the intension and remission of the fermenting principles, whereby correctives medicinal or alimental, or both, may duly and seasonably be appointed and exhibited.

Obiter

Obiter. 16th That our diætetick part of Physick, differencing the proprieties and nature of food from the temperature of their qualities, is insufficient and unprofitable; shewing only the husk or shell, not their internal constituent natures and principles, chiefly to be known, and that by a Chymical analysis.

17th That the error of nature in the particular composition and frame of some parts, *ab initio*, does necessarily dispose some persons to this or that disease, never to be totally amended, but will admit of some correction and palliation; and therefore Patients sometimes wrongfully complain of their Physicians, for that they have a continual propension to such or such diseases, which is not in the power of man to eradicate, being so planted by nature in the fabrication and first constitution of parts.

A Survey of the vital and fundamental Principles Conjunction.

HAVING traced through the vital principles apart, and viewed their distinct beings and proprieties, we will make

make some result thereof, by applying it to our present design, as the front of this work does import and promise; and having surveyed them dis-junctively in their offices and peculiar proprieties, we will consider them in their co-ordinate and subordinate acts, in their mutual compliance and assistance one to the other, in vital and animal actions, and what relation they have to health and sickness.

These vital principles are the basis upon which the whole discourse of Physick ought to move, and to which it does refer; for health is the integrity and perfect state of the vital principles, performing the operations and functions of the body duly: and sickness on the contrary is their deficiency, depravation, and decay; so that health and sickness have their dependence here as the approximate causes.

These principles are not equal in degree and power, but one is principal and more noble than the other, which is instrumental and subordinate: man considered as a mere animal, hath his vitality, or performeth his vital actions from these three principles; the sensitive or brutal soul, the vital spirit, and the ferments of
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the parts; these are joint agents in vitality, and co-operate consentaneously have their defections, and roboration sympathetically: the one is not depressed but the other is languid: and when one is exalted and elevated, the other is strengthened and fortified: if the Soul be sad, the spirits are dull, the ferment languid, and digestion weakly performed: if the spirits be exhausted by moderate fluxes, bleeding, *Venus*, &c. the Soul is sad, heavy, and drooping, the ferments not so acute and active in their several offices of transmutation: if the ferments be alienated from their genuine properties, by improper, irregular, and disproportionate food, or otherwise; or spontaneously languishing through their innate disability to a longer duration in their integrities; soon follows a defect, on, depauperation, and drooping of spirits; since their generation and supply depends upon a vigorous and due fermentation in the grand elaboratories of transmutation.

Thus the vital principles in a due harmony concur and consent in all vital operations; each being assistant and co-adjutant off to the other, and participating in the ill or welfare of one another:

but

but any one disordered or depressed, disturbs the regular œconomy of the vital functions, tending to ruine and decay of the whole frame of man's body: this is the golden chain of health, one link whereof being broken, enervates the strength of the whole man: these are the springs that move in the performance of all the functions and vital operations, whose vigour and harmonious consent, preserve the body in a prosperous and flourishing state; but being weak and languid, man declines and degenerates from his pristine vigour of vitality, when this trine conjunction of co-operation and subserviency begins to be dissolved.

What is Health, but a due performance of all the Functions? What is Sickness, but their disorder, irregularity, and deficiency? and both health and sickness depend upon these fundamental principles, since all the functions are performed approximately and immediately, duly or unduly, from their regularity or depravation.

If so, as it is most true, here is the centre of all our discourse concerning health and sickness: here is the basis upon which health and sickness depend; and here are we to aim and direct our endeavours for the preservation and continuance

nuanee of the one, and also for the remove of the other.

I have read voluminous, large Discourses, and tedious Tracts in Physick, but with much dissatisfaction, acquiring there by a superficial and distracted knowledge only: particularly a large Scheme or Schedule of diseases is drawn out, methodized in that order, as some, nay the most, take for a compleat platform (and I was of that opinion) wherein every part of mans body hath its diseases assigned; and from hence an innumerable company of medicines are mustered up, singly to oppose them: but upon due examination and scrutiny into the whole matter, I was better informed, and taught how to contract both Diseases and Medicines into fewer Heads and Classes, not relating to temperaments and humours, nor the variety of parts of mans body; but respecting the vital Principle from whence result both health and sickness; that so applying to these, which are but few in number; their assistance required, for reduction and restoration is not so perplexedly various as the great Authorities our Predecessors would have it, and their disciples, the maintainers of it in this our age, who relish nothing

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bu strength of reason. But to proceed, they
ere that look only, or mainly at tempera-
dge ments, and the various sorts of degene-
c rate humours, are such whose know-
me ledge gives them not admittance to view
th nature stript naked, ript up, and her in-
Can trinsic parts, but externally to behold
ver her invested in such a garb.

fig What are temperaments and humors,
on but a result and the effects of the vital
fir principles, changing into this or that
eva state and condition; from whose vari-
ho ous gradations, mutations, compliance,
ugh and mutual assistance, variety of humors
Me and degenerate matter is produced;
Hes which for distinction sake you may call
hu humors and temperaments? but you
man must not content your self with the nomi-
ple nal knowledge of these visible appearan-
fick ces, but make disquisitions into the in-
hic visible procurers; why do you so much
and e and aim at effects, neglecting their
ion causes, applying Remedies only *à postero-
ri*, when you may and ought to do it
and radically, and *à priori*, at the springs
have from whence they arise? .

iner The result of this discourse I shall sum
hing up in this corollary. That

That the fragility and morbid state of mans life depends or arises well from the active, principles of vitality, declining, spending, and hastening to a period, *ex natura & imbecillitate*; *detrimeto ab extra*: as also from the passive principles of mans composition constituting the Fabrick and organic parts, being subject to dissolution, disjunction, and decay. If so, as it is many true, then Physicians need not so much insist upon, and mire themselves to find out Diseases in the superfluous humors and excrements of mans body, which are the producted matter, and requires evacuation; but chiefly to eye the principles of our vitality, which are the springs from whence Diseases take their rise; requiring restauration, reduction to the integrities, roboration and confirmation.

*Of a Consumption Atrophy,
Tabes Anglica.*

THe word *Atrophia* is a Compound with a privative or rather diminutive and *non nutritio*; signifying non-nutritive

Consumption Atrophy. 43

on or little nutrition. This is very frequent with us in *England*, the former have given it a peculiar title, and called it *Tubercles Anglici*.

By an Atrophy you are to understand the leanness, diminution or decay of the body from a frustrated nutrition.

Not a few there are, who enjoying their health, at least not complaining of any manifest infirmity, and eat their meat indifferent well; yet do not thrive in their bodies, but pine away and grow lean, thin and weak: What secret causes there are to deprive the body of nutrition, we shall endeavour to detect and discover, that a right course for Cure may be instituted.

A Consumption Atrophy is either universal, when the whole body languisheth, or by reason of some principal part that is ill affected; or particular, when some part only decays, diminishes and becomes weak, from a particular defect of that part.

To know the causes of an Atrophy, is first to know exactly the causes and after what manner nutrition is performed, and with the requisite Circumstances. The Philosopher saith, *Ἐστὶν τρία, ἡ τροφή, ἡ θερμότης, καὶ τὸ πέποιος, Τρία sunt requisita nutri-*

44 *Consumption Atrophy.*

nutritionis, There are 3 things required to nutrition, *Quod alit*, *quo alitur*, *quod alitur*; *Quod alit* is the Soul; *Quo alitur* is the food or alimentary matter; *Quod alitur* is the body.

That which nourisheth as the principal efficient cause, is the material and moral Soul, under which the subordinate causes, adjuvant and instrumental are included, and do act.

This principal efficient cause being seminal production and corruptible, subject to the deficiencies, inabilities and decays as other perishable bodies; from whence I shall draw this Conclusion That Consumptive Atrophies sometimes take their rise from the labefaction, and infirm radication of this vital principle that does *senescere & tabescere*, decline and waste, sooner or later, *pro seminalium dispositionum conditione*: and therefore we need not wonder, that some persons in their juvenile years and prime of their age, whose bodies are equally fabricated and organized with others, and laudably preserved; yet decline and terminate their course sooner than the accustomed time of Nature: which if so, as it is true and rational to affirm, then I must superadd these two Assertions:

First

Consumption Atrophy. 45

First, That the debility, infirmity and declension of the mortal soul, is upheld and preserved, *à l'extra*, by the fortitude and magnanimity of the rational; and therefore it is, that a cheerful, placid and vigorous soul, does bear up against many bodily infirmities, that a pusillanimous, dejected, drooping mind does sink under, and unable to bear; and gives advantage to their infirmities.

Secondly, That the mortal Soul this vital principle, being extended *per partes corporis*, receiving its increment and decrement, and liability for operation, according to organical disposition and Crassification, is maintained and preserved, *à finistra*, in power and well-being to act, by their integrity and aptitude for their subservient duties.

The instrumental efficient cause is the *Archæus* or vital Spirit, the Souls grand Agent in all the faculties serving to nutrition; which being deficient, weak and insufficiently supplied by an auxiliary influxed spirit, these faculties are languidly or depravedly performed.

The next considerable about nutrition, is *quo alitur*: the nature of our food wherewith this nutrition is maintained: our bodies being in a continual transpiration,

First

ration, efflux, and emission, requires constant reparation, to preserve the body from decay and Consumption; and this is supplied by aliment or food received, to be assimilated and converted into the substance of the body: but if this food be improper or unfit in its nature, or the circumstances attending it discordant and irregular, that this food obtains not its due end for which it is received, then instead of a good nourishment there follows an *Atrophy*, or *Cachectia*, although the digestive faculties be strong; yet if the food be aliene and discordant to that body, carrying in its nature some noxious altering property, perhaps not man in *specie*, but to this or that individual, does act *per modum medicamenti*, is as medicine to change the body, and not as aliment to nourish.

Food may be unfit for the body in three ways or in three respects; either in substance, the quantity, or quality: in substance I understand consistence, when it is gross, hard, or tough; so that the separation of parts by fermentation is imperfect, and also a slower distribution; in quantity food is injurious, when either too little, that the body decays for want; or too great, which causeth obstruction

structions, crudities and depraved nutriment; the digestive faculties not being able to elaborate it, but are oppressed and over-loaded; *non enim ingestis nutrimur, sed iis quæ ingestis consequuntur*, saith *Mensorius*; we are not to account of nutrition by the quantity and proportion of food received in, but according to the digestions, whether good or bad: in quality food offends, or is less nourishing, by exceeding not only in the first qualities, but in the second also: as too salt, too sour, sweet, &c. therefore according to the nature of our food and circumstances that attend it (*ceteris paribus*) is our nutrition good or bad, more or less.

Some kind of Creatures there are that can live a long time without food, of which the Poet speaks:

*Tota mihi dormitur hyems, ex pinguior illo
Tempore sum, quo me nil nisi seminus alit.*

Mart.

But to man seven days fasting, according to *Hippocrates*, is accounted mortal; so that nutrition and life are Consorts, and have a mutual dependence upon each other: that Atrophy is not merely privative, but imminutive; not an absolute cessa-

48 *Consumption Atrophy.*

cessation from nutrition, but a diminution; and therefore the Philosopher saith *Nos tamdiu nutriri, quamdiu vivimus.*

Quod alitur, is the body; and here we must take notice, that a body fit for nutrition must have a due *crasis* and *organization*, especially the principal parts: the body as to the figuration and fabrication of parts, must be rightly framed and organized, each part being right in situation, figure and magnitude; ductures of Communication, for reception and emission, free and open; which if otherwise, disposeth the body to various diseases: and therefore those which are gibbous, either back or breast, are most of them consumptive. The Spleen sometimes increaseth beyond its due magnitude, and robs the rest of its fellows: and therefore *Hippocrates* saith, "Ὅτε πλεονάζει, τὸ σπλῆν."

φθίσει, Ubi lien floret, corpus tabescit; When the spleen increaseth, the body diminisheth. Contumacious obstructions of the Mesentery, are sometimes the cause of an atrophy: Worms do often defraud the body of its nutriment and corrupt it, and therefore such persons do not thrive in their bodies, but pine away and become leane: other diseases there are which

which may procure a Consumption Atrophy, whose causes are apparent: but there is an Atrophy frequent in this our Region, and therefore called by some *Tabes Anglicæ*, whose causes are more latent, and creeps on more sllily; and few there are that know how to check and oppose it, (witness their medicines and method of Cure) because the rise of it is obscure and undiscovered.

This Consumption is a wearing and pining away, without manifest cause; notwithstanding the body receives good food, but is not nourished, strengthened and improved by it. Several conjectures there are concerning the causes of this disease, but I shall not insist upon their opinions, being much beside the mark.

This Consumption ownes its origination and being from the Scurvy, and may well be called *Atrophia Scorbutica*, the Scorbutick Consumption; and he that is well acquainted with the subtlety of the Scurvy, will find it often palliated under the appearance of a Consumption: *Eugalenus* who hath observed the various phænomena and disguises of the Scurvy, takes special notice of this Atrophy caused thereby. We will examine now how it comes to pass that the Scurvy ap-

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appears in the shape of a Consumption, and how it is procured: And here I must inquire into the state and condition of the blood, which is the *objectum circa quod*, the matter of nutrition. Those of a hot constitution, and whose blood is sharp and thin, do not feed and grow fat, but are spare, slender and lean, according to *Hippocrates*, οἱ θερμοκόλαιοι λεπτοί. Such are εὐθυμότεροι, prone to anger, and fierce in their passion: the alimentary liquors of the body being thus attenuated and made thin, are not so capable and fit for nutrition; because they have not a balsamick consistence, and are circulated with a swifter motion, are carried away before there can be an adhesion and assimilation to the several parts.

When the blood degenerates from its true balsamick state and requisite properties, the body is not nourished as it ought, but instead thereof an Atrophy, little or no nutrition; or a *Cacotrophy*, a depraved and bad nutrition is the consequent: when the nutritive faculty does reject or is weak and unable to assimilate, it argues the alimentary matter to be very bad, or the faculty to be much decayed and spent; and therefore a consumptive Atrophy, is worse than a *Cacotrophy* or

ill habit of body, where nutrition goes on and proceeds, though depravedly and of bad matter.

In Scorbutick Consumptive Persons, I find a *serosa colluvies*, the blood to abound with a filthy serous or watery liquor, which is altogether unfit to nourish or be assimilated; for the blood in its due state hath a homogeneous balsamick consistence, by the *fibræ* wherewith it abounds and hath its concretion; but being deprived of these, there follows *σπασμὸς ἐκλύσις*, a separation of parts does ensue, and then the blood runs not entirely as before, but a degenerate colliquated *serum* abounds, unfit for nourishing: and for this cause many Scorbutick persons are consumptive; which *Brucius* also observes: *Scorbutus frequentissime in atrophiam & tabem, quin-* pag 15.
doq; in cachexiam melancholicam, interdum in dysenteriam desinit: The Scurvy, saith he, most frequently terminates in a Consumption; sometimes in a melancholick Cachexy or Dropsie; sometime in a Dysentery or Bloody Flux. *Horslius* and *Martinus* also do not let pass this Atrophy without due observation from whence it proceeds: *Sennertus* also takes notice of a Scorbutick Consumption;

52 *Consumption Atrophy.*

Tras. de Scorb. where he saith, *Quibusdam crura Atrophia laborant, & ita gracilia redduntur, ut vix ossibus habere videantur: interdum & totum corpus emaciatur, &c.* But *Eugalenus* relates particular cases of these Atrophies, L. b. de Scorb. which he frequently met with in his practice.

I shall not here launch out in discourse of the Scurvy, having run through that disease, and made some new discoveries in a particular Treatise of that Protean fallacious disease, whither I refer you for further satisfaction: here only I must inform you, that the Consumption Atrophy, which is so frequent with us in *England*, is the off-spring of the Scurvy, which not being discovered or rightly observed in the process for Cure, hath caused many to fail in their expected success.

For the Cure of this *Tabes Anglica*, which is a Scorbutick Consumption, Antiscorbutick choice Medicines are to be used, or you will find your endeavours frustrate and unsuccessful, as thousands in this Nation by sad experience have found; who have languished and pined away, under a long and tedious use of restorative Broths, Kitchen-distillations, Jellies, and

and such kind of Cookery, when the radix of the disease hath not been touch'd by medicine, nor rightly understood: but aiming only at nutrition by great nourishers, not considering the spring from whence the Atrophy does arise, you feed the disease rather then eradicate it. *Corpora impura quò plus nutrias, eò magis le- das. Aph.* If the Scorbutick feculency be not removed, and the vital principles established and confirmed in the rectitude of their functions, by proper efficacious medicine; then your high and daintiest feeding instead of nourishing, turns to the worst and most degenerate matter.

Corruptio optimi est pessima.

For diætetic customs and rules, or the most legitimate use of the six non-naturals (so termed by Physitians) most requisite for your condition, you may learn in my Treatise of the Scurvy, which are general and applicable to the most Scorbutick cases; but if your condition be extraordinary from great weakness, or complication of divers symptomes, you must declare it, for a particular satisfaction answering the peculiarity and speciality of your case.

For medicine I have not prescribed any here, for the reasons delivered hereafter.

Of a Hectick Fever.

IN the number of Consumptions a Hectick Fever justly deserves to be ranked: it is called a Hectick *et cetera* because it possesseth the habit of the body. This kind of Consumption sometimes acts its part alone; but always accompanies a Phthisis or Consumption Phthisical: Much talk there is of this Consumption, but few there are that rightly understand the nature of it.

A Hectick or habitual Fever, is an effervescency and inquietude of the *Archæus membrorum* or innate vital spirit in the solid parts, procured by some offensive cause; whereby the rorid substance of the body is wasted, and nutrition frustrated.

It is called a Fever Hectick or habitual, because it is more fixed and radicated in the solid parts than other Fevers, that are seated in the humours; and may well be called a Consumption, because it wastes the body and vital spirit.

Sometimes it is the remains of a burning Fever, or other, a long Fever ill cured: some-

sometime it is procured by long passions of a troubled mind, continually keeping the spirits in inquietude and disturbance. But of the causes hereafter.

There are 3 degrees or gradual progressions of a Hectick Fever distinguishable, and to be known by certain signs or symptomes that discover them.

The first degree or beginning of it is, *quando humiditas alimentaria tantum effervesce*; when the body is not emaciated and grown lean, nor strength sensibly decayed; but there is a slow febrile heat manifested commonly in the palms of the hands, and feet; chiefly after meat: this is easily cured, but not so easily discerned, except by a skilful Physitian.

The second degree is an augmentation and increase of the first; *quando humiditas alimentaria consumpta est, seu non est reparabilis*; the body is lean, thin and poor; the intemperature of heat greater and constant, apparently at all times; with a quick sharp pulse; not so lively as before, but sluggish, dull, and indisposed to action either of body or mind: this degree is easily known, but not so easily cured; because a putrid Fever is joyned with it.

The third degree is, when the body is

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consumed and waſted that no fleſh appears, but a dry wrinkled ſkin; the countenance changed, of a dead pale colour, and hollow eyes: this degree is called a *Marasmus*, or *Heſtica Marasmoder*, accounted incurable; but I have ſeen ſome recover out of this deplorable condition, that have been my Patients.

Phyſitians have divided the cauſes of a Heſtick Fever into external and internal: External are all ſuch as procure other Fevers, as vehement exerciſe, inflaming drinks and hot meats, immoderate excretions, as Diarrhæas and Dyſenteries, vehement paſſions of the mind, &c. Internal cauſes nominated are burning Fevers, or long Fevers; inflammation or ulcer of a part; or a putrid humour contained therein.

When a Heſtick Fever or habitual febrile heat is induced or procured, without any manifeſt cauſe, ſuch as are before mentioned, you may conclude a latent Scurvy; that the blood, that vital ſtream is deſiled, alienated and changed from its nutritious baſamick ſtate; abounding with a ſaline, acid or acrid ſeroſity, does provoke the *Archæus membrorum* to diſturbance and anger; and that *calidum innatum* which before was placid and amicable,

amicable, does now *effervescere*, kindle and consume the substance of the body, and destroy its own work : as a Candle burns clear, quietly, and undisturbedly, so long as it is maintained with a sulphureous unctuous fit matter ; but if it happen that Water, Vinegar, or such liquor comes to it, presently spatters, wastes, and is unquiet until it be overcome.

In the enumeration of causes that generate a Hætick Fever, the Scurvy might well stand in the front, and lead up, as its proper place, being more eminent than the rest of its fellow : *Engalenus*, *Horstius*, and others allow the Scurvy to procure Fevers, continual and intermitting, Quotidian, Tertian, Quartane, Quintane, not excluding malignant and pestilential ; and we may well put in Hæticks, which it often procures, and will not be cured but by antiscorbutick Medicines : and therefore it is, that many linger under this Fever so long, because the spring from whence it ariseth and is maintained, is not found out : But you may farther satisfy your self in my Treatise of the Scurvy, therefore I forbear to enlarge my self here.

A Hætick Fever is constant, without accessions or paroxysms as other Fevers ;

ſave only that an hour or two after meat the heat is greater, and the pulſe quicker, which is common to all that have this Heſtick Fever.

The queſtion may be aſked, what is the reaſon that this preternatural heat ſhould continue ſo long and conſtantly, and how it is maintained, when other Feavers laſt but for a time, and yet procured by the ſame cauſes? to which I anſwer, A Heſtick in the firſt degree is not of long continuance, nor difficult to remove, except the procuring cauſe remains in force and power: a Heſtick in the ſecond degree is of duration, and with difficulty removed, though the procuring cauſe ceaſe and be ſuſpended; becauſe it cannot make this progreſs and arrive at this height before the conſtitution be much altered; that is, the natural baſamick ſtate of the alimentary liquors of the body be much changed, and the Cras of the parts alienated: the reduction of which is a matter of time, and that by the prudence of an expert Phyſician: but few there are that will have the patience to continue in ſuch a due courſe as this requires; or will be ſo obſervant of the Phyſicians precepts in the dietetick part, as alſo in the pharma-

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centick, without which no good will be done; and therefore it is that many linger under this disease a long time, and some until their death: but a Hætick in the third degree is seldom or rarely cured, (which most Physicians account incurable: the reason I judge to be this;) because the fermenting distinguishing Crasis of the principal parts is obliterated and rased out; so that there is no fermenting and vital transmutations or previous digestions, to bring the aliment sooner the nature of the body, that it might be assimilated into the substance thereof, but only receives a corruptive and depraved alteration, not a perfective progression for nutrition; so that the body does daily pine and waste away, and strength decay, until the little remainder of spirits be suffocated in a putrid carcase.

Before you enter upon the cure of a Hætick Fever, you must consider the rise of it, what was the first procuring cause, and whether such procuring cause yet hath influence upon the disease; which if so, must first be removed: for if a Hætick Fever be introduced by immoderate exercise, watching, or vehement passions; these must first be suppressed and changed, or you labour in vain to cure the Hætick caused thereby. Con-

Consider and be sufficiently satisfied whether this Hectick Consumption be primary, or hath its dependance upon another disease seated in some part of the body: for, if a Hectick takes its rise from another disease, as an inflammation, or Ulcer in the Lungs or Kidneys, your endeavours will be frustrate in curing the Hectick, which is symptomatical, until you have first cured the other disease upon which it is founded, and from whence it is supplied and fomented; so likewise if it arise from the Scurvey, you must first cure about the cure of that disease.

Know certainly whether this Hectick Consumption you are about to cure, be simple and solitary, or complicated with a putrid Fever: if simple, the indications of cure are fewer, coinciding and concurring; but if complicated, the indications are various, contraindicating and discordant; requiring great judgment and circumspection in the intention of cure, lest while you abate the one, you do not augment the other: this is not the work of every pretender to Physick, but one that is well graduated in knowledge, that is Doctor in Physick *nomine & re* being expert in the diagnosticks of diseases, whereby their simple state, and

complications with others, are eaſily diſcerned and judged.

For the cure of Heſtick Fevers, as alſo other Fevers, moſt Practiſers have reſort to Julips, Emulſions, and cooling drinks to allay and extinguiſh the preternatural heat, as the chief intention and greateſt aſſiſtance in cure; and this becauſe they are deluded in judgment concerning this febrile heat, taking it to be ſome exotick ſtrange heat introduced in the body; or ariſing elementally from the predominancy of ſome fiery or ſulphureous matter that muſt be quenched, as fire with water: Hence prepoſterouſly the moſt go about to reduce a preternatural heat, applying remedies *à poſteriori*, to the produced heat, labouring to quench that, not diſcerning *à priori*, whence it does ariſe, and the occaſional procuring cauſes; which being not underſtood and found out, at leaſt neglected in curation, they labour in vain, oppoſing qualities with qualities, by a long and tedious conteſt, knowing not that *natura eſt morborum factrix & medicatrix*, as *Helmont* ſpeaks: and therefore he that will cure, muſt cure radically and ſubſtancially, applying to the fundamental principles, which are diſordered and irregular,

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and removing morbid causes; not qualitatively, superficially, and *à posteriori*, to the products: in satisfaction therefore to this point, I shall lay down this conclusion:

That febrile distempered heat in mans body, *ex Archæo irato surgens*, being the æstuation of the Archæus or vital spirit, manifesting its disturbance and insurrection at some peccant matter, does require sedation and allay; not by opposing the consequential heat with coolers chiefly, but by removing the morbid cause, which is hostile and injurious to this vital principle, provoking it (*nisi expulso*) to be in fury (*ut ignescere videatur*), from whence preternatural febrile heat does arise: which if so, as 't's true and rational, then the common course of curing Fevers by Juleps, Emulsions, and other cooling Medicines aiming at an allay and suppression of this heat, is erroneous; for if heat whether natural or preternatural does *emanare*, proceed from this vital principle, as a distinguishing character of its state and condition (as certainly it doth,) then the application of a medicine to check this, is a levelling at the vital principle, not at all aiming at the morbid cause; and in so doing

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is violence offered to Nature, damping and suppressing its fortitude and courage in resistance, instead of exterminating the hostile and injurious matter, *minora* or *fomes morbi*, which is the cause of this reluctance, perturbation and struggling of the *Archæus*: and therefore this intention only or chiefly by refrigeration is a retention of the Fever (which is not *unda caloris tempestas*, *sed materia occasionalis*) fixing the febrile matter, that it is not so fit nor easily proscribed by transpiration or otherwise, and protracts the disease. Yet I would not be mistaken herein, but do allow such refreshing coolers as the Patients inclination does crave, and finds benefit by; yet not to lay the stress of the Cure upon the contest of heat and cold.

Having laid open briefly what a Hedtick Fever is, the causes, and declarative signs, both proper, gradual, and distinguishing from other Fevers; it will be expected I should say something more of curation and preservation, for the benefit of those that are hectically inclined, as also such as are macerated and wasted thereby; so far as a general discourse will admit, allowing peculiar cases, and proprieties of individual constitutions, some variation.

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In chronick diseases the diæteticke part rightly observed, is of great advantage; but in a Hætick Fever is specially to be regarded. A sweet, cleer air is of great advantage; it refresheth the vital spirits, promotes transpiration of putrid vapours, and is very helpful in the Cure: therefore it much concerns the Consumptive person, what place he lives in; and that he be advised by a Physitian in this particular. At hot seasons of the year, be not abroad in the heat of the day, but then keep in cool places; parching heat is very injurious, by drying the body and lassating the spirits, both which your disease procures.

Use little, or no exercise; except at the beginning of your disease, or when it is in the first degree, your strength will then allow it: but after the spirits are fretted, tyred and enfeebled by their con-

Motus omnis calefacit corpora; quies vero refrigerat.

stant agitation and inquietude, motion or exercise provokes and aggravates: but refresh them with rest and ease, which will cool and abate their æstuation and distempered motion.

Cherish sleep, although in the day time; that will humect and moisten the body,

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body, and restore the lallated spirits: but lye not long in the morning, which retains excrements beyond their due time for evacuation, and heats the body.

Watching and setting up late dries, and heats the body, by keeping the spirits so long upon their duty; and is very injurious to Consumptive persons.

Avoid passions of the mind, which disturb and waste the spirits, exsiccate and dry the body; but endeavour a placid quiet mind, which refresheth and pacifies the spirits, and mitigates their febrile heat and æstuation: but cherish mirth, and recreate your self abroad with pleasant company; and it will be of great advantage to you in regaining your health and lost strength.

Bathing is good to cool and refresh the spirits that are grown hot and fiery; to concenter them and give them rest, that are tired by their continual æstuation; to restrain their efflux and emission, where transpiration is too great: but this is to be understood of a cold Bath only, which does repell and drive in.

Concerning drink take this Caution, That you load not your self with small Beer, Barley-water, and such stops, thinking thereby to quench your thirst and cool

cool your body; for thereby you overthrow your stomach which must carefully be preserved, and abate nothing of your heat: but be moderate in drinking, yet drink to satisfaction and refreshment: let it be indifferent strong, and sometimes a glass of Wine, which will not injure you in respect of heat, but revive and cheer the drooping spirits, and give strength to the languishing faculties: but it is the common opinion and practice of Physicians, severely in Hecticks and most Fevers to forbid all strong drink and wine, as a great aggravater of their disease, and not to be permitted. But this ariseth from some of their false principles in Physick, and a wrong notion of Fevers, which would take up too much room in this place to discuss: I shall therefore refer that to another opportunity. I remember a story related by a learned Physician in his own works, of a Nobleman that was long sick of a Fever, and strictly forbidden wine by his Physicians, though much desired by him; yet did forbear in obedience to them, and observed all their rules; notwithstanding continued lingering in his disease: It hapned that a servant of this Lords being in drink, came into the chamber;

ber; his Lord asked him what he had been drinking that made him ſo drunk; he answered Claret-wine, ſuch as he had in his Cellar; and withal deſired his Lord that he would drink but one draught, and it would recover him he was ſure, or let him be hang'd if his Lordſhip was the worſe for it. This Lord being ſomething cheered at the merry talk of his ſervant, commanded him to give him a glaſs of wine; when he had drank that, was ſo well pleaſed and reſreſhed with it, that he called for a ſecond and drank it, and then a third; after which his ſpirits were drowſie, and he lay down to ſleep; that night he ſlept very quietly, and the next day was very well, and his Fever gone: ſo he diſmiſſed his Phyſicians, and well rewarded his ſervant for his advice: And concludes the ſtory; *Ecce quam noxia ſæpe eſt Medicis pertinax ſcholaſtica methodi cuſtodia & probroſa; ægris autem damnoſa!*

For eating obſerve the inclination of your ſtomach; let no body inroſe upon your natural appetite, artificial broths that are not acceptable nor deſirable: but if your ſtomach delight in fine reſtaura-

Quanto jucundius fuerit quod quis comedit, id tanto uti-

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que fit illi magis nutriti. tive broths, it is good food and proper for

your condition, if prudently appointed; but some there are though weak stomachs will better agree with a piece of mutton or beef, then the lightest dish you can invent; and many being tyed up from the meats they love, by the prohibition of their Physitian, have lost that little stomach they had, and received much prejudice thereby; not remembering the Aphorism, *Paulo pejor sed suavior cibus et potus, meliori at ingrato præferendus.*

Here are many questions yet in this diætetic part to be answered, but are more proper to be resolved in peculiar cases of this or that person; and that which may be allowed to one, may not to another: therefore I must forbear until I receive a particular account of their condition.

Having done with the diætetic part accommodated generally to this disease, Pharmacy in the last place comes to be handled.

And here I must take notice of a great error and folly of our Physicians, that prescribe nourishing Clysters to Consumptive and weak people; and for that purpose do appoint the best restorative

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broths they can invent to be given by Clyster; thinking that way to nourish their Patients, when their weak stomachs are not able to digest, nor longer able to endure the loathsome notions and dyet-drinks: but how ridiculous this is, may common reason judge. It is determined, and 'tis very true, that the first digestion of our food in the stomach is the groundwork of the subsequent digestions; and an error in the first is not corrected by the second: if then a deficiency or fault in the first, be so great as not to be amended afterwards, what then do you think of no digestion at all? that must be much greater and produce worse effects: such is your nourishing Clyster, that never had any digestive transmutation in the stomach. What do you judge of a Lientery? you say that is a flux or looseness, caused from indigested meat; when the stomach by default transmits to the second digestive office, crude indigested meat; the parts that receive it afterwards do not close with it, nor embrace it as their nutrimental object, and therefore do not set about to elaborate, digest and perfect it, but with indignation reject it and throw it out: What can you expect then from this Clyster-broth,

broth, that never had any digestion in the stomach, but a rejection by all the parts; no fermenting prævious transmutation for nutrition, but a corruptive alteration, from a forceable not a natural retention? *Natura nihil fecit frustra*; Nature did not appoint the stomach so indifferently, as that we might live without it, or receive any nourishment by our food, until it had first passed that necessary, præparatory and digestive office. *Natura non agit per saltum*.

Besides, what do you think of a mess of dainty broth, mixed with mans excrement? could you expect that Nature would be pleased with it, or satisfied or nourished? Such is your restorative Clyster, that so soon as it is injected, mixeth and is defiled with your excrements; nay more, the stercoraceous ferment of the lower guts, gives it a cadaverous transmutation, and the smell of it is worse then common excrement, if it stay long in the body.

Nature will not be supplied with nourishment, but by the good old way of her own institution and appointment; and therefore it were much better, you would set about the improvement of medicines, advancing them to the greatest energy,

energy, in the capacity of Nature, by sedulous repeated preparations and tryals, with your own inspection and labour; without which there is no true knowledg of medicines, but deceitful traditional notions, that fail you, and delude your Patients in the performance of Cures. Your pains herein (and it is your duty) would largely be recompenced, with real satisfaction and judgment in Pharmacy, much confidence and reliance on you from your Patients; greater and more frequent success; fewer miscarriages and disasters: but one great obstacle to this laudable work is, that intermeddling with medicines, farther then a prescription, is accounted (by fools only) be'low the title of a Doctor, and that it looks something like a Quack or Mountebank to deal in medicines; this is for Physitians only of the lower rank, but the grand Doctors scorn this pedling way of practice: But let me tell you, if there be any such that think it a derogation and lessening of them to inspect and undertake the care and charge of preparing medicines, that *Hippocrates, Libavius, Paracelsus, Quercetanus, Helmont*, &c. the most renowned Physitians we read of, and to whom we are all obliged for their Labours we

now

now profit by, did not think the preparation of medicines a work below them, but a duty incumbent on them, in which they were sedulous: and he that through simple pride or laziness, hath not bestowed some time and pains to be well informed and acquainted with this employment, I dare pronounce him a Physician of no value; for it is not notion and talking, but good medicines that perform the Cure; without which your Learning is deceit: and I must say, an expert skill in medicines (not by book-reading, but) by ocular and manual preparation, is the most necessary part of Physick to compleat and dignifie a Physician; and that a Physician had better be defective in any thing belonging to his Profession, then in this; for he that is expert in medicines, though his other parts and reading be but mean, shall out-do in Cures, the best disputant and best read man in this faculty that practiseth but with ordinary medicines. A good medicine helps very much a bad Physician, and finds out the disease (by its universality) when he cannot: but a poor common medicine is not mended by the grave and learned discourse of the Doctor; *non verbis sed herbis*. But let us inquire who is like a

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Quack; the Phyſician that prepares his own Medicines, or he that preſcribes only to the Apothecary: A Quack is ſuch a one that pretends a great knowledge in Phyſick, but hath little or none; ſuch a knowledge have you (preſcriber) in Medicines, that never made any: And I am aſhamed to ſpeak it, many of the Drugs you preſcribe, you know not when you ſee them; but hope well, that the Medicine will be made up *ſecundum Artem*.

He cannot truly be called a Doctor of Phyſick, that is ſcarce a Scholar in Phyſick; for Medicines are not learn'd by reading, but by practice in making. The ancient Latine Phraſe may inform you ſomething, *Medicinam fecit, hoc vel illo loco*; he practiſed Phyſick in ſuch a place; he made Medicines, he did not preſcribe: nor is he fit to preſcribe that cannot make; for I am very ſure, his knowledge is very ſmall in Medicines: therefore the preſcriber that hath only a traditional knowledge from Authors in his Library, muſt ſubſcribe to the Maker, for he is able to teach him, and correct him in his erroneous preſcriptions: Now whether deſerves the preheminance, and who is more worthy to be eſteemed in our Profeſſion, let common reaſon judge.

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But this discourse falls in as a Parergy, therefore I wave it, and return to my purpose.

For Medicines proper to be used against this Disease treated on, I have not prescribed any here, and that for good reasons: First, that I might not be injurious to the professors of Physick, to whom only such secrets are to be committed, and not to prostitute this noble Art to base illiterate practisers, who are in no wise able to advance, but contrariwise to disgrace this Profession, and abuse the sick.

2^{ly} Good Medicines by unskilful, negligent, or covetous persons, not giving Medicines their due preparation, in bestowing that cost, labour and time as ought, defames a good Medicine, and brings a disrepute to the Author or Inventor.

3^{ly} The Diseased, though ingenious and industrious for his health, is not accommodated to prepare such a Medicine, requiring Furnaces, Glasses, and many Utensils, which would far exceed the cost of the Medicine that he may buy it for, without further hazzard or trouble.

4th It was not my intention and purpose to teach ^{the} practice of Physick, how to make Medicines to cure your
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selves or others, to undermine the professors of this faculty; no, go to your Physicians for Medicines; as they are an Order of men most necessary and useful, designed and educated for this purpose; so let their practice be entire to themselves, as you would have your own Trades and Arts to your selves: nor shall I encourage or inform any pragmattick person, that would be prying into the arcana's of this Art, that is not qualified and legally inducted: *Procul hinc, procul este profani, sacra enim medicina res est.*

Thus far I shall go, and be helpful to you in this, which is no small satisfaction and advantage; to inform you of your Disease, what causes, and how procured, what signes that discover it in being and gradual progress; in what part chiefly seated; what danger you are in; how to order your self in your daily and necessary custom, that you may not aggravate and heighten your infirmities, by your imprudent government & inadvertency; but on the contrary, by good rules and warnings, you may check your Disease, and keep it under: this is sufficient and enough for you to know that is not a Physician; nor is it against charity to conceal the rest: as for Medicines (for the

reasons aforesaid) apply your self to such an able Physician that is industrious and expert in preparing choice Medicines, that makes it his great design and daily labour to acquire noble efficacious Medicines; but if you be unacquainted with such, or know not whom to apply to, upon a due information of your Disease, I will supply you with such Medicines of my own preparation, as your condition requires.

of

Of Consumptions Phthifical.

BY Consumptions Phthifical, I mean all such as have any internal part ulcerated, or putrid and rotten: The word *Phthifis* as it is commonly used, denotes an exulceration of the Lungs only; but may properly signifie another part so affected; as the Liver, Kidneys, Mesentery, &c. The Lungs being a soft tender part is more easily invaded, and a breach made sooner then upon other parts that are more solid and firm; and in this part we find Consumptions more frequently radicated, and primarily affeet.

These Phthifical Consumptions are generated, either by some acrid humour corroding the part, having frequent transition that way does by time fret and excoriate; or by the apercion or rupture of a vein; from whence extravasated blood does putrifie and corrupt the adjacent part: according to *Hippocrates*, *A sanguinis sputo puris sputum, à puris luto tubes*: or thirdly, by a deficiency of transmutation when the vital principles of the parts are debile, weak or alienated,

78 *Consumption Phthifical.*

does not assimilate the nutriment brought thither for its supply and maintenance; but *è contrà*, does suffer it to degenerate, infest the part and putrifie; from thence a Phthifical Consumption of that part soon follows, and by degrees is communicated to the whole body. The reason of it appears thus; after all the prævious digestions and alterations of aliment received, in the publick offices which administer to the whole, there is also an ultimate and proper digestion in every part, whereby it converts and assimilates into its own nature and substance such a portion as is fit to nourish and maintain it: but if this digestive innate faculty of transmutation and assimilation be deficient, alienated or extinct, then that which is brought to the part to nourish it is corrupted and vitiated; which if the *robur* and strength of the part be not able to expulse and carry off, does then invade and corrupt that part, with a tabifick and consumptive impression.

Though all the *viscera* be liable to this *Tabes*, yet I find Consumptions of the Lungs most frequent, as being most obnoxious to external and internal injuries: First, *quia ceteris afficitur ab extrinseco irritante*, because the Lungs are

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more subject to assaults *ab extra*; and chiefly from a bad air and tetrid vapours that sometimes set such impressions, whereby the Crasis of the Lungs are depraved and altered, so that the *succus nutritius* which should nourish them, is perverted into an excrementitious foul matter, clogging and loading the parts for respiration. Secondly, the Lungs are more apt to decay because of their soft spongy nature, are more apt to imbibe and receive an exorick ferment, more easily penetrated and eroded then other more solid resisting parts; as also less able to retain their native goodness.

For this cause the Lungs are more frequently the foundation and part primarily affected in Consumptive persons; yet all persons are not equally subject to this Consumption, but some more inclined then others, *ex viis prædispositis*; by an innate bad Crasis and Constitution, *à primo ortu contracta*, radicated in the seminal matter; which secret indiscernable deficiency *cum tempore manifestat*, does by time appear and explicate itself as other seminal proprietic: now this natural prorensis is retarded or promoted, according to external occasions and provocations, and shall manifest itself soon-

er or later according to your regular diætetic customs and accidents.

Having spoken something of the subject part, we will now consider the antecedent and continent cause: and here we must take notice of the alimentary liquors of the body, their degeneration, deviation and extravasation; from whence many Consumptions do arise and are generated. Bodies of a sound and good constitution, living laudably according to diætetic rules prescribed, in the right use of meat and drink, sleeping and watching, exercise and rest, passions of mind, &c. do preserve the integrity of their natures, and ability of their faculties much longer than those who by accident, or a careless irrational course of living receive much detriment and decay in their bodies: the stomach abused by meat and drink, alienating the digestive ferment of that part, leaves its wonted integrity and performance of office; from thence a vitiated digestion follows, which continuing is manifested by an ill savour in the mouth, or unwonted taste, bitter, sowre, foetid, &c. flatulency, eructation or nau-seousness: but the ill effects and their fin are not confined here, but are transmitted into the mass of blood, producing

a degeneration and change there also; from whence Consumptions, and various infirmities arise in several parts: sometimes it makes impression upon the Lungs, discharging its acrimony and eroding saltness upon that part: sometimes upon another; not long confined within its own ductures and charnels, but by apertion or erosion is extravasated, and invades the parenchyma of the *viscera*, with a tabick impression.

The acid impurities that flow with the Blood, so long as they keep within their rivulets, do not so much molest, nor are so easily detected; but being separated and extravasated, whether *per anastomosis*, *diapedesis*, or *per anabrosis*, the parts whitherto such matter takes its course, and by which it passeth, is made very sensible of a strange unwelcome guest; witness the dolorous pains of the Gout, of the Teeth, venereous and scorbutic pains in the Head, Limbs, and habit of the Body; griping of the Guts, when Nature *per diacrisin*, hath separated that hostile matter, and brought it thither for extermination; vellicating pains of the Back, counterfeiting the Stone, but caused by an acrid serosity; violent coughing, and painful irritations of the Lungs; pun-

ctures and pains in the Breast, the forerunners and warners of a breach and Consumption there. These and many more such like pains in divers parts are caused from a degenerate acrid humor, extravasated and expulſed from place to place, does chiefly invade and infest those parts, whose innate robur and strength is too weak and unable to resist the assault, or by organical disposition and aptitude is liable for the reception. In this deviation and inconstant residence of morbiſick humors, the Lungs is frequently infested; sometimes with extravasated blood, which if not timely expectorated, does putrifie, and layes the foundation of a *tubercle*; or a saline corroding serous humor, which by excoriation invades the tender Lungs, and an Ulcer is planted there.

If we make inquiry into the causes of Phthifical Consumptions, we shall finde a phthisis of the Lungs may be procured several wayes, or from these causes: First, *Domestica indispositio*, a bad Crasis of the part; that is, a tender infirm constitution of the part apt to decay and corrupt: and this is either native, or hereditary, from the first constitution and fabrication of parts by ſeminal matter; or adventitious,

tious, acquired by time, through a bad air, noxious fumes, accidents, and evil living, disposing the Lungs to a vicious depraved constitution. Secondly, by the accrimonious saltnefs of humors, fretting and exulcerating them. Thirdly, by the apertion, rupture, or erosion of a Vein; which extravasated blood lodging there, does putrifie and corrupt the Lungs. Fourthly, by an Imposthume in the adjacent parts breaking in upon the Lungs; as by a Plurisie, Squinancy, Inflammation of the *Mediastinum* or *Diaphragma*; and therefore *Hippocrates* said, *Empyema si 40 dierum spatio per sputum non resurgetur, in tabem degenerat, que mortem accersit.* Aph. 15. Sect. 5.

Causes also external do promote and concur much to the generating of a Phthisis in the Lungs; and here you must take notice of the air, by whose intemperateness and impurity the Lungs contract an evil disposition and alteration of its Crasis: and this we observe in some places, that the air does procure and promote a Phthifical Consumption of the Lungs more frequently; and that the air of another place is more preservative and curative: therefore the Phthifical person is to consult the Physician what place is best.

best for his abode, whether it be for prevention or recovery: For this cause, great Cities being much annoyed with unwholesome fumes and vapours, from Sinks, Privies, and Chimnies, offensive nasty Trades, &c. made *London* abound with Phthifical Consumptive persons more then half the Nation besides; and from Consumptive Parents a numerous progeny of the same kind is propagated. Society also is to be regarded; and you must not frequently converse with a Phthifical person, whose unwholesome breath may infect the sound, by drawing in the putrid vapour that the other breaths forth: but above all, a Phthifical Bed-fellow is most dangerous to infect a sound person, and chiefly to be avoided.

Certain seasons of the year, and constitution of the air, though in the same place, are worse then other; as the Autumnal Quarter is the worst, and Phthifical persons do most decline at this season, and are worse in moist foggy weather, then in a dry clear open sky.

That you may not be surprized, but have some warning of this Disease, and characters to know it by, I shall set down some signal tokens whereby you may

Consumption Phthifical. 85

may discover it afar off; and certain marks to know it by, when fixed and seated in its proper place.

Consumptions in their first approaches tread **very** softly, that you are not so sensible of their invasion; but having gained some footing, are more bold to awake you, and appear in the breach and decay of your wonted health and strength: a long time perhaps you carry this secret enemy in your bosom not discernable but by the sagacious judgment of a very able Physician; but when you find some unwonted alterations in your body, of which you cannot determine, what or whether they tend, look out betimes, apply your self to the most skilful of our Profession, that by his timely advice and prevalent Medicines, you may obviate and stop the proceedings of a secret destroyer.

*Obsta principiis, serò medicina paratur,
Cum mala per longas, invaluerè moras.*

The forerunners and warners of Consumptions are many, declaring a degeneration and change of the constitution; as, bleeding at the nose often; signifying the blood to have lost some of its balsamick consistence, being grown thin,
sharp

sharp, or hot, will not be confined within its rivulets, but opening its own ductures gives vent and issue.

2^{ly} Spitting of Blood imports the like, and is procured by the same causes.

3^{ly} The Spittle which before was sweet or insipid, is become salt or sharp, denotes the vital stream to be degenerate, from whence it proceeds; for as the Blood answers the Chyle, so the Spittle answers the Blood, the one depending upon the other.

4^{ly} Frequent and often spitting, not provoked by any manifest cause.

5^{ly} A constant Cough, provoked by a sharp rheumatick matter.

6^{ly} The Spittle viscous, tough, or brought up in gobs.

7^{ly} Short and weak breathing.

8^{ly} The habit of the body not so plump, firm, and hard, fleshy; but unwonted softness, flaccidity, and looseness of the flesh, upon the Arms, Thighs, or Legs.

9^{ly} The complexion not so good: that person which before was fresh and clear, is become more pale, brown, or ill coloured; may conclude the limpid vital streams are defiled, impure, and muddied.

10^{ly}. The

10^{ly} The Pulse weak and slow; or weak, labouring and quick.

11^{ly} Weariness, weakness, and indisposition to action; the spirits not so lively & brisk as before, but sluggish and dull, given to much sleep; the vigor and strength of the body begins to abate, when the Blood, the treasury of vital spirits begins to be alienated and changed from its wonted purity; such as the Blood is, such are the spirits from thence extracted; the purer the blood is, the more vigorous and lively is that person: but when the blood is changed, dispirited, flat, and sower, the man that before was active, merry and lightsome, is now clouded, dull and indisposed to mirth or action.

12^{ly} If the transpirations and breathing sweats of your body, which before were not unsavory, are now of a stronger scent and unpleasant odour, argues the humors of the body to be degenerate, foul, and putrid.

Some of these signs are sufficient to give notice of a Consumption approaching, and the degenerate inclination of your body thereto; which being timely lookt after, and consulted, may more easily be prevented; *Ægrius ejicitur quam*

non admittitur hostis ; but being neglected, proceeds and gains strength, grows more incorrigible and dangerous ; not to be reduced commonly, but by an extraordinary prudent course of an expert Physician, and the best of Medicines : the signs are these.

1. Pain in the Breast.
2. A sharp vehement Cough.
3. Spitting of purulent matter.
4. A fætid cadaverous scent of the Breath, with difficult and short breathing.
5. Fainty Sweats.
6. A continued Looseness.
7. A putrid Fever.
8. Debility and weakness of all the faculties.

Some of which do properly belong to Consumptions of the Lungs, the rest are common to Consumptions that arise from other parts.

Be careful in the observance of diætetic Rules, as the judgment of your Physician shall appoint you ; concerning the air, meat and drink, sleeping, exercise, evacuations, and passions of mind ; and herein diætetic observation is of great concernment, for alteration and reduction of the Constitution to a good state, which for the most part hath degenera-
ted

ted by irregularities and enormities in the same.

Now every Consumptive person is to be regulated in the six non-naturals rehearsed, peculiarly and properly, *pro re nata*, upon the relation and account given of the Sick, which as the case requires will be different; and therefore I shall be brief in my precripts herein.

Generally a clear, sweet, dry air, in high and gravelly grounds is best; especially when the Lungs decay by an overmoist, spongius, flaccid, and soft disposition; but if of a hot dry withering condition; a moister air, and the Valley is more agreeable: but if you be forced to live in a place injurious for the air, that promotes your Disease, and consumptive inclination, you must correct that by Art, and help your self with proper fumes and evaporations in the house, as the case requires: but concerning the air, in relation to health and sickness, read in my *Tutela Sanitatis*, where you may receive farther satisfaction.

In the choice of meats, eat such as are of light digestion, good nutriment, and grateful to your Stomach, not over salted, spiced, or dryed; no ~~fixed~~ or broiled meats, no Pie-crust, or bread crust.

But

But for general rules in the choice of meats and drinks, my *Tutela Sanitatis* is

Tutela Sa- large, whither I refer you,
nitat. page that I need not repeat here;
 22, 23, &c. from thence you may col-
 lect what is most agreeing
 to your case, being here
 informed of the nature of your Disease,
 and how procured.

Also in my hygyastick precautions to
 a cholerick constitution, that
page 45. precept for the most part will
 agree with phthifical Consump-
 tions: Milk, when the body is cleansed,
 is proper food to nourish, and for attem-
 perating the heat and acrimony of the
 Blood; but the body being foul, and
 when abstersion is more required, the
 whey of it is better; the coagulating and
 unctuous parts being separated.

Jellies and restorative Broths before
 the use of good Medicines, do but clog
 the body, and increase the foulness; but
 after a due course of Medicines, are profit-
 able for such whose stomachs do agree
 with, and desire them: therefore the
 practice of such are to be condemned,
 who presently upon the name of a Con-
 sumption, fly to great nourishers, high
 and plentiful feeding.

Consumption Phthifical. 91

Be moderate in sleeping, and go to bed seasonably ; the spirits are thereby refreshed, and the acrimony of the blood allayed ; but watching tires the spirits, heats the body, and exasperates sharp humors.

In the beginning of your Disease, use gentle exercise ; but when it is confirmed, and strength much abated, take your ease, and forbear all violent motion, which fires the spirits, and is very injurious.

Avoid all passions and disturbance of minde, the greatest enemy to a consumptive person ; but endeavour cheerfulness, tranquillity, and a sedate spirit, a great preservative from a consumptive inclination, and a necessary remedy in the cure : but concerning passions of the minde, and their several effects upon the body, the fore-mentioned *Tutela Sanitatis* will inform you ; that I forbear to enlarge here.

Concerning the smoking of Tobacco I must caution you, as a promoter of Consumptions. Tobacco of late years is become as common as eating and drinking ; and some there are who had rather refrain a mearl-meat than their Pipe : but since the use of it, Consumptions abound and

and are much more frequent then formerly. I shall wave many circumstances concerning the custom of taking it, and only tell you the nature and effects of it. Tobacco is of a virulent nature, as those that first use it do find by the symptoms and effects, to be very like those that have taken some venomous thing; as Giddiness, Vomiting, Fainting; but the frequent use of it reconciles the great disgust that nature hath against it: as it is recorded by Historians, that *Mithridates* King of *Pontus* accustoming himself to eat poison, could not be poisoned when he desired it: so Tobacco though abhorred by Nature, yet Custom makes it so familiar, that the ill effects of it do not appear presently; that nature is not so provoked, and sensibly moved by it, which puts the cheat upon all, thinking it then friendly and agreeable, but by time does much alter the state and condition of our Bodies. The fume of it is Narcotick, seising the spirits, and alienating their purity: It is acid and biting, ingrateful to the tender Lungs, drawing away the dulcid moisture, and leaving the remainder more fretting and acrimonious. Many take it to prevent Rheumes, but you may observe none so rheumatick and phlegmatick

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matick as Tobacconists ; and as it leaves a filthy taste in the mouth , so it sets a bad impression upon all the parts it reacheth ; the Lungs and vital parts especially receiving the prejudice.

Having made a progress thus far into Phthifical Consumptions , it remains I should give you something remarkable in the therapeutick or curative part.

If the Disease be but approaching, and a propension thereto , correction and altering the mass of Blood secures you from the danger ; but if it be already seated, and the Lungs ulcerated , more intentions of cure must be prosecuted , as absterfion and consolidation.

To know whether your Disease increase or abate , during the cure and use of means, observe your Spittle, which will vary as you grow better or worse ; if that which was foul become more pure , or consisting of several parts be equally concocted ; that was saltish, is dulcid or insipid ; that was fætid and ill savoured, is void of scent ; that was with difficulty expectorated , is now easily brought up : these are good signes , and promise recovery ; but the contrary are bad , and threaten death.

Those that are consumptive by an hereditary

editary right, derived from their Parents; are much worse, and with more difficulty preserved or cured, then those to whom it is adventitious; because in the former it is implanted in their nature, and finally radicalled, does grow up to its height, and increase with their bodies; the other being promoted by some procatartick cause, may more easily receive a check and stop by good advice.

Those that spit blood at some certain times only, if it flows plentifully, is less dangerous then those who more constantly void strings of blood; because the former arises from an apertion of the Veins, the latter from an erosion and exulceration; besides, the former may proceed only from plenitude; the latter from great alienation and acrimony of the blood.

Gentle purgation, *per epicrasin*, by proper Purgers are necessary and advantageous; but strong purgation, and virulent purgers (as Scammony, Coloquintida, Seena, Agarick, &c.) are noxious, and do exasperate; therefore great heed is to be taken in the choice and use of purging Medicines, else you do more harm then good.

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tionally used, are of excellent use against Phthifical Consumptions, whether imminent or present; for precaution, by depurating the blood from acrid serofities; for cure, by exsiccation also and healing, and transpiration of putrid humors.

Dry Fumes, and moist evaporations rightly instituted *pro re nata*, as the case requires humectation or exsiccation, and to supply the defects of an incongruous and unwholesome air, are laudable artificial means, conducing to preservation or cure.

In the performance of cure, if there be any urgent symptome, that first is to be regarded, whether it be spitting and voiding of Blood, a detection of Spirits, or vehemency of Cough; which being mitigated and relieved, you may then proceed radically, beginning at the foundation, and removing fomenting Cause, then applying to the part affected.

In complicated Cases, when contraindications to cure do meet, as often it falls out in Phthifical Cough, the ability and judgement of the Physician is then most eminent, and required in the use and choice of Medicines, by moderating successively, or qualifying by commixture and allay, the

the thwarting intentions of Cure.

The Galenick Medicines commended by several Authors are many.

Trallianus boasts of many phthical persons he cured with the Blood-stone, some extol syrup of Ground-Ivy, others syrup of Comfrey, and Conserve of Roses; some again commend the decoction of Guaiacum, Syrup of St. Johns Wort-flowers, and syrup of Tobacco: also the powder of *Haly* is practised by some, which is this; white Poppy-seed 10 drams, Starch, Gum Arabick, and Dragon, each 3 drams, seeds of Purslane, Mallows, Marshmallows, Cucumbers, Gourds, Citruls, and Quince, of each 7 drams, Ivory, Liquorice, each 3 drams; Penidies the weight of all; and made into a Powder, of which is given 2 drams every morning, in syrup of Jujubes, or pectoral decoction. But how insufficient these Medicines and such like are, to cure a Consumption, those only can judge that rightly understand what a Consumption is; and what a radical Medicine is, that's adapted, and does apply to the vital and fundamental principles; that is prevalent to restore their declension, and reduce their irregularities to rectitude and integrity of operation.

Consumption Phthifical. 97

I have not set down here, the process of my own medicines, that I use in the Cure of Phthifical Consumptive people, being above the reach of those that are not Chymical Artists; and for the reasons given before, in the 74. and 75. pages.

E E of

Of a Spermatick Consumption.

THis kind of Consumption may seem strange in regard of the denomination being new; but it is very proper, and deserves this distinguishing title.

By a Spermarick Consumption you are to understand, a decay and wasting of the body, from the expence and loss of sperm or seed; and this is either voluntary by immoderate coition and copulation, man with woman; or by self provocation to such an expence and emission: or else involuntary, a weeping and issuing without consent, or external provocation and allurewent.

First we will consider what this sperm or balton of Nature is in both Sexes; that knowing the worth of it, how gradually it is elaborated and brought to its perfection, you may the better value it, be more sensible of the loss, and rightly understand how the detriment and decay does consecute and follow upon too large, and continued emission.

I shall not here spend time in leading you through all the digestions of mans
body

Spermatick Consumption. 99

body that are prævious and preparatory to this ultimate elixerated matter, having done that in another place: but it is sufficient you understand that this spermatick *succus* being the last concocted and elaborated matter, is the cream and quintessence of the rest; having been defæccated and depurated in several offices of digestion; each of which does separate the sæculent and inutile parts, transmitting the purer to receive the operation and perfection of the subsequent digestion: and therefore this spermatick *succus* is defined *pars purissima, electissima & elaboratissima omnium partium animantium que conferunt ad nutritionem*; the purest and most select matter, graduated and refined by so many prævious digestions, which are as so many rectifications to subtiliate, purifie and spiritallize it. This spermatick digested matter, though the last in order, yet it is prime in dignity; being the quintessence and purest part extracted from the rest, and may fitly be called *elixir hominis* or essential balsom. Now this elixerate choice matter which is elaborated and treasured up in the spermatick vessels, not only for use of the *individuum*, but also for propagation of the species, is not prodigally to be wasted,

ed, but necessarily employed for the purposes appointed by Nature : but if it happen from what cause soever to be expended more then nature does allow, and can well dispenſe with, damage does ariſe to the whole body, enervation and conſumption upon the continuance, if not timely prevented and remedied.

The danger and prejudice from ſuch immoderate evacuations appears thus: For the *ὅτι*, that it cauſeth great weakneſs and debility of all the faculties, every prodigal that hath fooliſhly expended Natures Treafure, can ſeal to this truth. The *διότι*, why and how it comes to paſs, that ſuch decay is the conſequence of it, appears upon theſe following conſiderations.

Fiſt, From the commerce and conſent between the Teſticles, the Brain and ſpinal Marrow: the emptying of the former cauſeth an exhaustion, and a weakneſs in the latter; by drawing away the animal Spirits, which is their ſtrength and vigour; and from this debility of the back, venereous waſting was called *tabes dorſalis*, a Conſumption of the Back.

Secondly, If you conſider what this ſeed or ſpermatick ſubſtance is, the quinteſſence

Spermatick Consumption. 101

tistence and purest part of our alimentary liquors of the body ; the most refined and best rectified spirits , are extracted from the whole body , and drawn in by the spermatick vessels to impregnate and endow this sperm or seed : Now if it be so (as it is most true) that the seed or sperm is an extract of the finest matter, and spirit of mans body ; and that the emptying of the spermatick Vessels puts them upon a new draining , and sucking of the body to fill again , and replenish their emptiness (as the Stomach when it is empty , desires to be filled again , and not lie idle) : then of necessity it will follow , that too large and frequent emissions of this seed doe exhaust and inervate the body , debilitate all the faculties , and bring a consumption upon the whole.

Thirdly , The spirits are balsamick , and preserve the body from putrefaction ; their exhaustion therefore makes the body liable to corruption and decay : and this is observable , that those who suffer such immoderate expence and loss , it changeth their complexion from a fresh lively aspect , into a pale , brown , and sad countenance.

Fourthly , From immoderate expence of seed , and too frequent emissions , arises

seth infæcundity and sterility; and that by reason the seed stayeth not, nor abideth in the spermatick elaboratory its due time for digestion, elixiration, and maturation; as also that the *vis spermatopsietica*, the spermatick ferment or crasis of those parts are changed, altered, and become barren, their native power being spent by too frequent emissions, and immoderate Flux; as Land is become poor and barren by being over-tilled.

These truths being rightly considered, as it is rationally apparent, none willfully (I suppose being thus warned) will be guilty in this kind: but it happens sometimes by inadvertency, natural debility or hazardous adventures with strangers in copulation, that a detrimental and consumptive issuing and dropping of Seed is procured upon man or woman, by straining beyond their strength; an unwholesome Bed-fellow, or a fluid indigested wateriness of the seed from weakness and debility of the genital parts.

That which doth proceed from impure copulation, and is virulent, manifested by the colour, greenish, yellowish, &c. must have a peculiar cure, opposing that malignity and virulency wherewith

Spermatick Consumption. 103

the crasis of the Spermatick vessels are tainted and stained ; afterwards roborat-
ion and strengthening of the parts , to
confirm their native crasis and Spermatick
power restored again : but if unadvisedly
(as some ignorant practitioners common-
ly do) you stop the current and issuing of
the seed , before there be a through puri-
fication , then the malignity is retained,
and being stopt in the usual vent , regur-
gitates back , and is scattered all over the
body , producing dolorous and very bad
effects : and thus the common pretenders
that boast of these Cures with speed and
infallibility , leave their Patients in a
worse condition then when they under-
took them : and not only their method
and intentions of Cure are irregular and
injurious, but also their Medicines dange-
rous, or ineffectual for want of skill in
pharmacy and Chymical Preparations, or
a careless referring that charge and ma-
nagement to others. For my own part I
dare not give a Medicine, but what I am
an eye-witness to in the preparation , it
being the great work and charge of a
Physician so to do.

But to return to my purpose ; by too
frequent copulation , immoderate strain-
ing, or the like , weakening the parts for

104 *Spermatick Consumption.*

generation, a *profluvium seminis* or Gonorrhœa, an issuing of seed may follow, which although your partner be wholesome, may produce bad effects and become virulent; for although the flux at first be mild and white, yet by continuance and neglect, does degenerate, becomes sharp and ill coloured, shewing the pravity of its alienated nature: from whence a Cachexy or ill habit of body, weakness, consumptive leanness, and a much altered Countenance.

This *stillicidium seminis*, involuntary dropping and wasting of seed in men is easily known; but in women often mistaken (and that by Physicians,) thinking it to be *fluor albus*, the whites; thereupon fall to bleeding, and purging soundly, with base virulent Catharticks, which exasperates and renders the disease more deplorable, and far worse to be cured after such rude dealing.

But he that rightly understands the disease; that is *filius artis* in Chymical Pharmacy (as Dr. George Thomson, a true Spagyrist that labours *propriis manibus* for efficacious medicines) such I say, goes another way to work, by restoring Nature with roborating extracts and balsamick elixerated spirits: with which Nature

Spermatick Consumption. 105

ture closeth, and receives amicably; by whose assistance the debilitated parts gain strength, concoct and retain what before passed away crude, watery and thin.

This weakness is very frequent among the feminine sex; being more prone and apt to this wasting infirmity than men, from the difference of organization and fabrication of parts rendering them more liable; being the colder and moister nature, and the retentive faculty weaker: Some conceal this infirmity out of modesty; others neglect it as a trivial disease, that time will cure, not considering the ill consequents that this produceth; as great weakness of the brain and marrow of the back; debility of all the members, and trembling of the nerves; decay of the senses, and pains of the joints when they come into years of maturity and barrenness in some; or if they bear children, they are feeble, rickety, convulsive and diseased from their seminal principles; an ill habit of body, and change of the Countenance, bringing them into age before their time; a languishing and consumptive leanness, or a hydropick and unwholsome corpulency.

These sad effects I have often observed

106 *Spermatick Consumption.*

to be procured by this secret wasting disease in many persons; the particular cases and circumstances I shall not recite for modesty sake, but caution all such as are threatned with it, to seek for the best advice and efficacious means in time; and not cheat themselves (as too frequently) with the usual notion of the whites, and the frivolous common medicines that women tell to each other. The medicines I use in the Cure of this infirmity both of men and women, as a restaurative essence, and roborating extract, are not here divulged for the reasons aforesaid; which I think will satisfy all that are reasonable, and for others 'tis no matter.

I have now discoursed the several sorts of Consumptions proposed to be treated on in the front of this Book; and had not the late dreadful fire consumed my house and interrupted these labours, I had enlarged this work in several parts of it; and given you a fuller prospect into the matter: yet as it is, you may see a discovery of some necessary truths, that have been latent; and the foundation of these diseases that were undiscovered, are now laid bare and obvious to common reason. Our Predecessors in the disquisition and search after the causes of diseases,
sought

sought no farther then bad humours and
dyscrasy of temperaments; which in-
deed are but the effects and products of
morbifick causes : but you have here seen
there is a farther progress to be made,
and that the foundations of diseases are
seated in the vital and fundamental prin-
ciples ; upon which foundation the stru-
cture of this work is laid, and to which
all the discourse refers : this is to demon-
strate and lay open diseases radically and
fundamentally ; and here is a Physicians
scope and aim, that will rightly assist na-
ture, and effectually restore and help
her, in the declensions, wastings and alie-
nations of her vital and fundamental
principles : this is the way to cure radi-
cally and soundly ; the other is but super-
ficial and palliative.

FINIS.

A Ca-

A Catalogue of Books sold by
Tho. Basset under S. Dunstons
Church in Fleet-street.

A Treatise of the Scurvy: The second Impression Revised and Enlarged: By Dr. Maynwaring. Octavo. 1666.

Tutela Sanitatis, sive vita protrahenda: Being wholesome Precautions in Dyet and daily practical rules, for preservation of health and prolongation of life: With a Discourse of Fontinels or Issues. By the same Author.

Salamen Aegrorum, sive Ternarius Medicamentorum Chymicorum, ad omnes fere morbos curandum (*Galenica Remedia et non modo eludentes*) felicissime inventa Remedia. Authore Everardo Maynwaringo, Philosoph. & Med. Spagyr. Doctore.

Nova medendi ratio: A short and easie Method of Curing; exemplified by a Ternary of radical Medicines, universal in their respective Classes: viz. Purgation, Transpiration, and Roboration. 1666.

Loinotomia, or the Pest Anatomized: By Dr. Thorp. Sold by Nath. Cronch in Bishopsgate-street, near Cornhill.

USEFUL
DISCOVERIES,
AND PRACTICAL
OBSERVATIONS,
IN
Some Late Remarkable
Cures of the SCURVY.

By *E. Maynwaringe*, Dr. in Physick.

Cognitio Sequitur Curationes.

L O N D O N

Printed by *A. M.* for *T. Bassett* under
St. Dunstons Church in Fleet-
Street. 1668.



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To the Diseased.

IN vain it is to Discourse, and have the Notion of Diseases; unless also efficacious Medicines be found out to answer their Indications for Cure: Which to do is the most difficult and laborious part of Physick. And this we may conclude from the often frustration and disappointment of Medicines in their effects, after Learned Consultations and deliberate Determination of the Disease, Causes, Part affected, &c. rightly stated.

Here is the great Check given to the Physicians Learning; and, until this tryal of the Medicine, he receives no repulse, but goes on smoothly with Applause and boldly: but, finding his Medicine take little or no effect for the purpose intended, is then at a stand a while: But, being loth to receive a baffle from the Disease does prescribe another, and perhaps another after that, a fourth and a fifth, and sometimes many more if the Disease be contumacious and stubborn: and this some will call a Methodical course of

A 3

Physick,

To the Diseased.

Physick. But I shall not harp upon that string.

This Disappointment is too often observed in the practice of Physick, and this arising only from ineffectual, languid erroneous Medicines, and how does this come to pass? but that the care and burthen of this work rests upon those that are unable and unfit to manage it: or by trusting too much the credit of Authors and their traditional Medicines, either Galenical or Chymical; relying upon their authority, and the truth of their writings, which have deluded and frustrated the expectation of many. And this I have observed in practical Authors and Pharmacopaeas of both Sects, Medicines collected and borrowed from one another, and delivered thus from hand to hand, none knows who first invented them; or whether any of them ever made or tryed them, that highly extolls and gives large encomiums of their virtues.

That many of these are Delusions either in the process, or the efficacy of the Medicine, to my own cost and Labour, I have experimented, and must say with Helmont that great Philosopher, Vexatio parit intellectum and therefore do Caution others lest they suffer upon this Rock: but he that will purchase to himself extolling Medicines (being accomplished with literature, with the ground-work

To the Diseased.

work and *Canons* of the *Art*,) let him not
tye him self up, or credit too much this or
that *Author*, but follow the dictates of his
own reason, confirmed and guided by collate-
ral experiments; and herein a *Physician* daily
exercised shall in time attain to great know-
ledge and satisfaction in *Medicine*; and pur-
chase to him self *Medicaments* of great worth
and value: and this must be every *Physiti-
ans* proper Labour and daily endeavours,
that rationally intends and rightly goes a-
bout to improve and advance the efficacy and
power of *Medicines*, that they may have their
praise and fame in the World, and the *Phy-
sician* much satisfaction and content in their
wonderful Operation. It is not, sitting in
his Study alone and poring upon Books, but
his own manual Operation and Inspection
over his Servants, that gives the great stroke
to the business; the other does very little with-
out this, but both, must needs do well: and
I must say and that justly; he that practi-
seth *Physick*, with a bea. speculative, tra-
ditional, and book-caring knowledge of *Me-
dicines*, is very unskilful in the true funda-
mental knowledge of *Medicines*; and is as
unfit to prescribe or appoint *Medicines* in
hazardous or difficult cases, as he that by
only reading of Navigation, is unable to ma-
nage and conduct a Ship to East-India.

And:

To the Diseased.

And this is reason to averr: for he knows not what a Medicine is, nor can he give a good and certain account upon his own knowledge, of the Nature of any Ingredient, but has all upon trust: This or that man says it; the conclusion will not handsomly follow, Ergo, It is so. No wise man that can gain a certain knowledge of his own, will be row at hazard of another; considering the untruths and Errors that are scatted abroad in most Writings; that he which lives only by borrowing thus, shall run himself out of credit and Reputation in his Profession, if blind Fortune be not very much his friend.

'Tis most certain and true, that the Ingredients of any Medicine are not known by reading of them, but by their single and compound preparation, and separation of their constituent parts: and thus by handling, and Chymically dissecting their bodies, each part lies bare, and presents it self to your understanding.

And farther, An Ingredient Whether of the Animal, Vegetable, or the Mineral Family, changeth its Nature and Effect, according to the variation of its Consorts, with whom it is joyned: that it is not the same compounded with this, as it is with that but works a different effect; because many times they act upon each other, subdu-

ing

To the Diseased.

ing and moderating each others peculiar Nature, that a median nature does result: And therefore great skill and knowledge in the Physician is required, about the choice and conjunction of Ingredients; that he be able to look through their several Natures, to find out their similitude and repugnancy; their concord and discord: for hereby is known what properties will be advanced, and what depressed: and this an able Chymical Physician can discern, as having a perspective thorough knowledge, the other is but Exterior and Partial: and as the composition of Ingredients may alter and change their Natures; so likewise their various manner of Preparation singly, do change an Ingredient, that it is made this or that, as a perit Aristotle pleaseth, exalting, or prostrating and killing this or that quality, as his purpose requireth.

And here by the way, I must take notice of the traditional and unprofitable account of Vegetables that our Herbals give; of which the Chymical Physician takes little notice, and is a small assistance and guide to him in the Election of Plants for his several Intentions. Being satisfied long since that Medicament was the most weighty and considerable part of Physick, and that a deficiency or error there, is a greater disadvan-

To the Diseased.

to the advantage and detriment to the Patient, then in the determination of the Disease; I diligently apply myself to Medicine (according to the ancient custom and general practice of the most learned and famous Physicians in all places; who were industrious Artists, diligent in preparing their own Medicines, until this later age) with as much curiosity as my knowledge could possibly direct. At first I was desirous to make Experiments, and be fully informed in Galenic Medicines, being grounded upon those Principles by my Academic Education, and was tenacious enough of that Doctrine, until a clearer prospect of truth did appear, gained by Observations in practical Philosophy, a serious ratiocination and strict examination of Principles and received Opinions: but being removed off that Basis, and confirmed by Chymical Tryals relating to Medicine; I deserted the Galenic Medicines as inferiour to what I discovered and was presented to my view; and ever since have labored in Chymical Pharmacy, as being the most excellent way of preparing Medicines.

Some Objections are made by the Learned, and by the Ignorant, against Chymical Medicines; but to vindicate them from common slanders, and clearly to determine the difference between these and other Medicines, will take up more room than can be afforded in this place,

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To the Diseased.

place, and therefore must of necessity wave it, expecting an Opportunity hereafter, to ventilate the Subject: Only, by the way I must note that Chymistry suffers much, and is eclipsed in its reputation by some illiterate pretenders and bold fellows, not qualified Philosophically, but rudely intruding upon the Art, without a due preparation and legitimate induction brings scandal upon the learned, deserving Professors, and def-mation to the Art, by Usurping the Title of Doctors and Chymical Physicians, that many are deceived by them, which are not able to discern the difference between a Doctor of Physick, and a crafty Empyric. But the ingenious Philosophical Artist, ought to be cherished and encouraged in his Operations and rational Tryals.

But to my purpose intended: in my Treatise of the Scurvy, having traced that Disease from its Infancy, and Generation, to its full growth and strength, its chief places of Residence, variety of appearance and monstrous deformity; it remains, I should now propose some effectual means to check and subvert the prevailing power of this spreading Disease, that daily grows, and encreaseth to the ruine and decay of Nature; being possessed and seized in the Vital Principles, reducing and Constraining them to enormity and defection from the regularity in which they were planted

To the Diseased.

ed by Nature. And having strictly surveyed the condition and nature of this Disease, with its variety of attendants and additional strength, being ready to joyn with any Morbific cause, and be transformed, I was unwilling to sit down here and rest with a contemplative knowledge of this Disease, and leave the greatest part of the work undone; the subduing and vanquishing of it by powerful Medicines: nor being willing to commit the remaining part to the industry and care of others (for good reason) I have therefore laboured to form Medicinal Instruments to oppose this Contrarious Herculean Disease: and as fit means for this encounter, I prepared three Medicines of a different Classis and Operation, to meet with the variety of Symptoms, and Scorbutic Complications.

In the Cure of the Scurvy, at least in most Scorbutic cases, there are three intentions of cure to be aimed at: the first is, Purgation or Cleansing to carry off that Scorbutic impurity, or Degenerate Matter lodged in the Stomack and Bowels, deraving and alienating good food daily received: Secondly, roborating and strengthening the digestive Faculties which are debilitated and alienated from the integrity of their Offices; not only the Digestive Office of the Stomach, but the subsequent Digestions also: Thirdly, Depuration of

To the Diseased.

of the Blood, and cleansing the habit of the Body: Nature dischargeth her self from within, and sending daily to the exterior parts, those also must be tainted more or less, as the Symptoms will manifest; and therefore do require to be freed from feculency, and the Blood purified.

To answer these three Purposes, I prepared three Principal Medicines, viz. Scorbutic-Pills, Catholick-Elixir, and a Sudorific-Extract; These Medicines I have been reforming and improving almost seven years, to advance their Efficacions, ^{Dies diem} but most gentle and benigne Opera- ^{docet.} tions.

And for the better effecting this endeavour and aim, the constant and daily use of them in divers Scorbutic persons, attended with different Symptoms of the Disease, and complicated with divers other Diseases, gives great information and satisfaction to me, in the several accounts I receive of their Operations both at home and abroad, by Letters from remote parts of this Kingdom: whereby I am taught which way and wherein 'tis possible to improve them and to give them as great a Latitude of Universality and extent of Operation, in their peculiar Classes, as long experience and daily use, can dictate to their several repeated processes and try-

Nihil est
simul &
inventum
ac perfec-
tum.

To the Diseased.

als of making, and this is my Study and daily experience in Chymical tryals to improve these and all other Medicines I use in my Practice, that they may attain t. such perfection and energy, as *cito, tuto jucunde*, to relieve the Diseased, in the most contumacious *Ma adies*, and deplorable Cases, remediable: hereby Medicines will gain greater esteem, and the Art its deserved repute and Fame, if Physicians by their own care and pains (as they ought) would manage this Work, and be as Industrious and skillful in this, as in the other parts of their Profession.

But occasions call me off from this Discourse: I must hasten to finish the remainder, which is a more particular account of the Operation of Medicines in the Cure of this Disease; with some remarkable Observations in difficult Cases and dubious Complications, I have met with I rely in Practice, of necessary Consideration to others in like manner Diseased.

London
From my House
in Clarker-well-
Close.

E. M.
Med. D.



Of such Purgation and proper Purgatives, as is requisite in Curing the Scurvy.

Purgation or Clensing is præmitted as a regular and due course in the cure of most Diseases; and it is instituted, chiefly to cleanse the first region of the body, and to carry off what superfluous or degenerate matter is to be voided by the gutts: And this operation is necessary in the cure of most Diseases, though seated in other parts; for, although the infirmity lye not in the first region of the body, neither in the Stomack, Gall, Gutts, Mesentery, Liver, nor Splene; yet 'tis aggravated, if those parts be foul: and probably may be the original and foundation of those remote infirmities, by consent or transmission; nor shall medicine carry its vertue without impediment and abatement, or tood clearly conveyed to nourish the body; if

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those

2 *Proper Purgation for the Scurvy.*

hose parts be foul, clogged and obstructed.

Now to make choice of a fit and good Medicine, that will cleanse the Stomack, Gutts, Mesentery, Liver, and Spleen, without offering injury to their peculiar Crasis or Ferments; that is, not to alienate them from their proper distinct natures, not to impress and stamp new qualities upon them; this is a Medicine you may freely use, and expect great relief from, in keeping the forenamed parts pure and clean; and such a Medicine is to be used in the cure of scorbutic persons: but if you use Purgers of a deleterious and virulent quality, that act *per modum veneni*; they will characterise their virulencies, and exotick adverse properties upon the parts, alienate and debilitate the ferments in their Functions and Offices; and the often use of them impairs Nature very much, though for the present sometimes alleviation does accrue from the evacuation procured, though by bad means; and of this nature, are most of the Purgers in use, as *Senna*, *Colequintida*, *Rhubarb*, *Hellibore*, &c, having a laxative venom that stimulates Nature to expulsion.

Since

Proper Purgation for the Scurvy. 3

Since Purgation is thus necessary, and purgatives so choisely to be elected and chosen, not every medicine that causeth stools, but such as is also endowed with balsamic and amicable properties, no way injurious to nature; I have therefore been a diligent Searcher and Improver of such a Medicine, that may answer the intentions proposed: and by degrees of improvement in some years time, by various alterations and tryals, have perfected a purgative vegetable Extract, that fully satisfies and pleaseth me, in its manner of operation and effects: and this Medicine is my Scorbute Pills, so called, because primely intended and contrived for the most efficacious purgative medicine in all Scorbute Cases. Now the Scurvy (as appears in the former part of that Book) is complicated and joins with all manner of diseases, Scorbute Dropsies, Scorbute Feavers, Asthmaes, Palsies, Gouts, Scorbute Consumptions, &c. that a particular medicine for this or that humor, being too narrow, and not adequate to the latitude of the disease, will take no effect in many Scorbute persons: but such as are radical and graduated in universality, are the pow-

4 *Proper Purgation for the Scurvy.*

erful and laudable medicines; I have therefore framed and improved this Medicine to answer the intents of Purgation, in all Scorbutick persons and cases, and is the best purgative medicine, both in the manner of operation, and the effects, that ever I used, or read of.

For farther satisfaction, and proof of this, I shall give you some brief Account of these Pills from my own experience and observation, in divers cases upon several of my Patients.

They are effectually used against the defects and errors of digestion in the first second and third office: in the first, namely in all diseases of the stomach requiring purgation and cleansing downwards, and the bad symptoms arising from thence; as Oppression, Fulness, Nauseating, Wind, Pain or Gripping, Worms, loss of Appetite in all these cases this medicine is very proper to cleanse and discharge the stomach, make it clean and fit for the reception of wholesome food, & not till then can you expect good nourishment: if the stomach be foul, the nutriment conveyed from thence to support and maintain the body, must also be vitiated and impure. And here I must relate to you what hapned to a

Gentle

Proper Purgation for the Scurvy. 5

Gentlewoman that had been long in a Scorbutic Atrophy (a Consumption arising from the Scurvy) for some years, but not discovered ; she was observed to droop and decline, and her Complexion change, and yet she complained not of pain in any part ; she slept indifferently, but had little or no appetite to meat. Several conjectures there were concerning the cause of her languishing by Physicians, and others her Friends ; some said one thing, others another ; try'd this medicine, then that ; but all this while received no help : at last, she applyed to me, and upon examination of the whole matter, I found her to be Scorbutical : I gave my judgment of her present state and condition, how and from what causes procured, and a Prognostick what would follow if not prevented : whereupon she willingly resigned her self to my care, and to do what I thought fit, to restore her.

At first I appointed her to lay aside her Dyet-drinks, Restaurative Elixuaries and Potions (with which she had been loaded again and again) and to rest Ten days before I would give her any thing of Physick ; in the interim to

6 *Proper Purgation for the Scurvy.*

eat such meat as her stomach did like and best agree with, which pleased her well, she having been strictly tyed up to a Dye: at Ten dayes end I gave her a Dose of these Scorbute Pills, one over night, and two next morning, which workt six times very gently with her that day; the night following she slept well, and the next morning I appointed her to take a Dose of my *Catholic Elixir* sixteen drops in a spoonful of Sack, and likewise three mornings following, but increasing two drops every morning: her stomach now was something better, and she more lively: The fifth day I ordered her a Dose of the same Pills, which operated much as the former: and brought away two worms; four days following she took the *Elixir*, and the fifth, a dose of the Scorbute Pills; & thus intermittingly she used these two medicines for the space of six weeks. At a fortnights end, her stomach was much better both for appetite and digestion; at the months end she was stronger and well able to go, very chearful, and eat her meat with delight; her Complexion altered much for the better, and about the sixth week she improved in flesh, and began to be something plump and full; then I bad her

her

Proper Purgation for the Scurvy. 7

her desist from her Pills, but continue the *Elixir*, which so strengthened the digestive faculties, that she daily improved, grew strong, and in a short time obtained perfect health.

To reflect upon this Story: Here was a latent Scorbatic Impurity that deadened the appetite, and what was forced down the stomach, did not digest, but degenerate; so that the body could not thrive, nor had the benefit of that little food received: but this vitious matter being carried off by a proper medicine, and the loaded tyred parts refreshed and relieved by a generous spirituous Medicine; nature then revives and returns to her wonted duties, with that strength and regularity as formerly. I might instance in many cases parallel to this that I have met with in Scorbatic Patients; but I must be brief and proceed.

Not only in Diseases of the stomach, but also in the subsequent Digestions; I have found these Pills most effectually Absterive and Aperitive, opening Obstructions of the Liver and Spleen, Mesentery and Guts, exonerating and discharging those parts of crude, coagulated, depraved fermenting matter, from whence arise pains and flatulent hu-

8 *Proper Purgation for the Scurvy.*

mors of those parts, Cachexies, or ill habits of body, Fluxes, Colicks, Hypochondriac Melancholy, &c. and here I must relate the case of a Patient, pertinent to this place, worth your observation, which was thus. A Gentleman, aged between Thirty and Forty, something studious and melancholy, complaining of pain sometimes in his left side under the short Ribs, sometimes in the other side opposite to it; sometimes he was Costive, a stool once in two or three dayes; sometimes Laxative, two or three stools in a day with some gripes and wind, his Belly often puffed up and distended, at which times he complained of a shortness of breath, streightness over his Breast, and difficulty of breathing like one that is Asthmatick: in the night often afflicted with frightful dreams and Palpitations of the heart; after this manner (with other Circumstances which I omit) he continued for the space of four years or thereabouts; all which time he was not negligent in procuring help, nor sparing of his Purse (having wherewith to do it) but applied himself here and there for advice; some was of one opinion, another of a different judgment; and having tryed
variety

Proper Purgation for the Scurvy. 9

variety of medicines with little success, was tired, and resolved to sit down contented with his infirmities, and gave over Physick nere six months: But meeting with one, formerly a Patient of mine that I had cured, (though a different case) encouraged him to come to me, or acquaint me by Letter first with his condition: whereupon he wrote to me (living at a great distance) and gave me a full Relation of his case, desiring my advice and assistance therein, submitting to what course I should appoint him: I considering the whole History, I was sufficiently satisfied of the Disease, that he was deeply seized with the Scurvy, as the Syndrome and Concurrence of symptoms did certainly discover. Whereupon I sent him my Treatise of the Scurvy, to contemplate his Disease at large, and to be useful to him as a Guide, with a Box of Scorbute Pills and an *Elixir*, and bad him proceed in the use of them according to Directions; which he did for three weeks, then gave me an account, that the violence of his Disease was much abated the Symptoms more mild and easie, and not so frequent: those nights he took a pill, he slept more quietly then at other times;

10 *Proper Purgation for the Scurvy.*

in his stools came away little lumps of a slimy jelly of a dark colour, or blackish, after which he was much at ease; his Belly and Hypochonders were more flat and soft; that since his Physick, some dark spots appeared in several parts of his body, with a moisture upon his skin as enclining to sweat some nights, but chiefly towards morning: This I liked well; and farther, appointed him the Sudorifick Medicine hereafter mentioned, to help forward and procure breathing Sweats twice in the week, which I judged to be of great advantage to him: this he diligently performed seven or eight times, until the spots vanished; and then his spirits were more brisk and chearful, and more fit for business, having thrown off that impure matter, and dispersed the Cloud of Scorbatic vapours that clogged and darkned his spirits; his sleep now was quiet, and (to be short) the symptoms that formerly molested him did not appear, but was reduced beyond expectation. I gave him some cautions and advice, lest he might relapse, which he punctually observed, and stood firm for seven or eight months after: Since, I hear nothing of him, but suppose him to be well,

for

Proper Purgatiⁿ for the Scurvy. 11
for which he was not ungrateful.

I might Comment largely upon this case, and illustrate the Scurvy in the several Symptoms, though disguised by various names usually given, not respecting the causes: but I pass on.

I have yet a farther Account of these Pills, how, and in what principal Cases I have used them successfully; for diseases and infirmities of the Head, so accounted though arising from inferior parts most often; as Apoplexy, Epilepsies, Convulsion, Palsies, Vertigoes, Soporiferous and drowsy Infirmities, Rheum, Head-aches, &c. This Medicine is profitably used, by Eradicating their causes, that require Absterision and Evacuation in the lower Regions of the Body. Diseases ascribed to the Head, though appearing there, yet for the most part do arise from inferiour parts, occasioned by their Impurities, Obstructions, and Disorder; for one that is Idiopathically Afflicted, ten are Sympathically affected by consent of parts, and transmission of some Morbifick matter thither: the Disease appears in one part, but the foundation and cause is Radicated in another, and to that part must the cure be directed.

And

12, *Proper Purgation for the Scurvy.*

And therefore, if well observed, we frequently meet with Scorbutic Palsies, Scorbutick Convulsions Apoplexies, Sleepy Diseases, pains of the head Giddiness, trembling of the Nerves, Deafness, dull Sight and Blindness; and all these arising from the Scurvy or Scorbutick impurity of the body oftentimes, and these are not cured but by Anti-scorbutic Medicines; and those that endeavour otherwise with their Specificks and appropriate Medicines, to the parts where such Symptoms and Diseases do appear, labour in vain, and are frustrated in their intended Cures.

I might instance in many more cases wherein this Medicine hath done me good service, but that would be too tedious to relate: therefore in general I must say, for Sorbutic persons, and the various Symptoms that attend that Disease, whether in this part, or that part; these Pills are the best Absterfive and Purgative Medicine I ever made use of, being so amicable and friendly to nature, in their Operation, performing with so much ease and gentleness, that I have given them to the weakest bodies with good success, proportioning the dose according to the ability of the body.

Proper Purgation for the Scurvy. 13

I shall here set down the Dose and Circumstances that belong to the taking of these Pills.

The ordinary Dose for man, or woman, is three Pills; some Bodies (though very seldom) require four: and sometimes two Pills is sufficient, for weak bodies, and such as work freely with a small matter.

So much difference there is in bodies for purging, that two of these Pills are sufficient for some; but most commonly three Pills are required, seldom four: therefore try your body first, with a lesser Dose then, if it require more, you may add to the next; and in so doing you will not err: For example, If you have a stubborn body, difficult and hard to purge, and the first Dose works but little, the next Dose you may take one Pill more: but if you have a lax gentle body freer in Operation than you expected, then abate a Pill, if the first work too nimbly with you. The difference of bodies is such in Operation, (especially purging) that they require a different Dose, or quantity for their proportion, which cannot so exactly be determined and appointed, by the prae-
Tutius est peccare in defectu, quam in excessu.
science.

14 *Proper Putgation for the Scurvy.*

science of the most skilful Physician, but by a rational Conjecture ; untill the first experiment and tryal of their bodies, (which uncertainty, is not in the Medicine, but in the diversity of bodies); and after the first Dose taken, your own reason then, considering the condition of your body with the former, will prompt you in the next, whether to keep to the same, to augment, or abate.* And remem-

ber this as a necessary caution, that you covet not strong Purges and large Evacuations, to have many stools in a day (a common error) which offers violence to Nature, and forceably sweeping down both good and bad together;

* but rather choose to draw away the offending matter gently by degrees, giving Nature time for separation, the pure from the impure and noxious: four or five Stools in a day is sufficient, but not to exceed six; and that number I intend you to aim at and no more; and thus doing, you will find Physick much more beneficial, nature

* Solutiva
enim sortia
cum succis
exuperan-
tibus mag-
nam spiri-
tum laci-
unt soluti-
onem.

*Eradica-
tiva eva-
cuatio op-
timè per-
plures per-
ficitur eva-
cuationes
minoriati-
vas.

more

more kindly assisting, and not at all weakened.

Some there are, who, unless their Physick work half a score or a dozen times, think they have kept House for nothing, and their Money cast away, accounting the goodness of their Physick by the number of Stools; but they deceive themselves very much in desiring strong Purgations, which weaken and impair Nature, and thereby you protract your Cure and not hasten it.

Concerning preparation before Purging, much talked of; take this Advice: that soluble bodies, readily yeilding obedience to gentle Purging Medicines, need no other preparation than what nature hath provided in the disposition of their own bodies; but for those bodies that are more hot, dry, costive and very stubborn in Operation, it will be advantageous to facilitate their Purgation, by eating stewed prunes, water grewel, or barley broth with raisins and currants, or by drinking whey, or sider, two or three daies before, which will prepare, moisten, cool, and open your body, and make it more soluble and easy in purging.

The times for taking these Pills generally

16 *Proper Purgation for the Scurvy.*

nerally is thus, (except good reason, in some bodies, perswade the contrary :) Take one Pill over night going to bed, having eaten but a light Supper at six of the clock before; the next morning early in bed, take the remaining part of the Dose; and you may sleep an hour after if you be disposed, but not longer; nor lie long in bed after, lest you check the Operation of the Medicine, and thereby cause you to be sickish at Stomack in your rising: when you are up, drink a little warm posset-drink, made of small bear, or small Ale, or thin broth for this purpose, and forbear eating until noon: but although these Pills are appointed to be taken, one over night, the other in the morning; yet if you find any inconvenience thereby, you may take the whole Dose in the morning very early, and lie two hours after: But if you have not a just cause for alteration observe the Prescription.

These Pills take thus every fourth or fifth day, and you will find it best to give such intermission: Chronick or old Diseases must have time to be Eradicated, and you must reduce nature from an ill habit

habit by degrees,* better than
 hastily ; As diseases come on,
 gradually prevailing upon
 and seducing nature from her
 Integrity ; so nature by de-
 grees, must be brought off and
 restored again to her power and regula-
 rity. *Cum natura malè sustinet repen-
 tinas mutationes.*

*Semper
 expedit
 paulatim
 ducere
 quàm su-
 bitò.

For going abroad after your Pills
 that day, if you desire it, or occasions
 require, take this advice ; if your body
 be indifferent strong, not apt upon small
 occasions to take cold, the season tem-
 perate and fair weather, having moderat-
 ed the Dose of your Pills, so as to work
 but three, or four times at most ; you
 may then go abroad without prejudice ;
 but if it fall out to be otherwise, then it
 is better to keep in, that day.

If any ask, At what times of the year
 these Pills are to be taken ; I answer, you
 may safely and with benefit, at any time
 of the year, provided you order your
 self suitable to the season ; that is, in
 Winter-weather, a warm Chamber and
 good fire ; in Summer-hot weather, a
 cool Room free from the Sun ; be mo-
 derate in Cloathing, and gentle in Mo-
 tion not to heat your self.

For

18 *Rectifying the Digestions Necessary.*

For the Mornings in the midst of Summer, they are temperate and fit for Physick, and the Operation will be done before the heat of the day; so that in this temperate Climate, you may take Physick (with discretion) at any season of the year, the Dog-dates not excepted, although it is an opinion among the vulgar, that that time is dangerous; but that is a vulgar error, easy to be refuted.

Of Restoring and Rectifying the Digestions, necessary in Curing the SCURVY.

IN the preceding Discourse of that Treatise where the Scurvy is manifested and laid open in the causes and manner of Generation; you find it planted and Radicated in the Digestions, or Digestive Offices; by whose Aberrations from Integrity, and frustrations of performing their Duties as they ought, this Disease is begotten: in the Cure therefore, we must have an eye to their Deficiency in Vigour, and Deviation from the Rectitude and manner of their performance being Alienated and Depraved.

The

Rectifying the Digestions Necessary. 19

The former Medicine *viz.* the Scorbute-Pills was designed, to cleanse and carry off the Producted Scorbutick matter; another Medicine also must necessarily be invented to Roborate and strengthen the Faculties, to restore and confirm them in the performance of their Functions; or else the like Scorbutick matter will be generated again, and nature will soon relapse into the former state; In vain it is to pump, except you stop the Leak; Purging carries off the Degenerate matter, and does a necessary work; but that does not Vigorate, re-inforce and give new strength to the Digestive Faculties, that were tyred and alienated in their Principles: that must be done by another Medicine, whose property is to excite, unite and joyn with the Principal agent in each faculty.

To make this more plain and easie to be apprehended by indifferent Capacities; first I shall shew you how nature does perform her daily work; Then I shall shew, how she declines and falls off; and Thirdly, I shall manifest how she is to be assisted and restored.

So soon as food is received into the body, nature presently falls about her business, to digest, to dissolve, & separate the parts

20 *Rectifying the Digestions Necessary.*

parts of it, to volatise, to distribute and transmit from one digestive office to another, to sequester and throw aside the unprofitable and excrementitious part, to attract and suck in the alimentary, to refine and alter it by several elaborations, to extract and draw out the pure spirituous part for supply of spirits, the rest assimilated into the humoral and solid parts, from hence the body is preserved, and maintained in strength and vigour: and this is Natural Chymistry, performed every day in mans body in the regular course of nature; but when nature declines and fails in the ordinary and daily work of her own preservation, whether by intemperance, improper food, irregular and injurious customs or accidents, or Spontaneously from an Imbecile Radication of principles, and bad Crasis of parts, the body then decays apace, when the principle functions are weakly and depravedly exercised; necessarily then an Auxiliary means and Assistant must be applied to restore nature to her strength and regular course again; something that must accuate and vigorate nature, that must excite and cooperate in Conjunction with the movent principle, that as a new Spring,

will

Rectifying the Digestions Necessary. 21

will give power and force to the faculties. Considering this so necessary and useful in the cure of most Infirmities, as also to establish and confirm a Cure wrought from Recidivation and Relapse; I thought it a principal work to find out and form such a medicine as may answer the intentions proposed, and therefore have by several tryals and improvements effected and wrought such a medicine to that degree and competent power, as is very efficacious in the deficiencies and enervation of the digestive faculties, to Restore and Roborate them in their functions; which medicine is called, and known by the name of *Catholic Elixir* (now altered and improved)

And this was the custom and manner of the ancient and most famous Physicians, to acquire by their proper labour and sedulous industry, some great *Archanas*, secret and choise medicines of excellling vertue, which they esteemed as a treasure, and gave them peculiar names to be distinguished and known by: and that such medicines might be known to the world, for the good and benefit of the Diseased, they did publish their vertues, as *Angelus Sala* in the Preface to his

Pre-

22 *Rectifying the Digestions Necessary.*

Precious Antidote, does apologize for himself in doing the like: *Etiam magni nominis medicis solenne olim fuit, medicamenti alicujus particularis virtutes, quas quisq; accurata observatione annotaverat peculiari quodam tractatu literis consignare.* Oper: Med: Chym. pag. 420. says he, It has been the ancient custom of Physicians. & those men of great fame, to write a Treatise of the vertues of some particular medicine, which they had noted by strict observation; then he extols the efficacy and worth of his medicine, and excuses the concealment of the preparation.

Helment also, that great Philosopher and Physician, had his private medicines which he highly valued; so also in the Writings of the most Eminent Physicians, we find they had their *Arcana's*, secret medicines which they would not discover, save only their vertues and manner of use; therefore I may say as *Angelus Sala*, *Quod si illis hoc vitio non fuit datum, neque mihi, qui eorum ad exemplum.* —————

But since the late fashion of Prescribing came up in use, some ignorant buzzards which I could name, that have objected this against me, (perhaps

haps of our own Faculty) think this an empirical way; but therein they discover their ignorance, not knowing the ancient and most legitimate way of Practice, and what is the whole duty of a Physician: See what Famous *Quercetan* sayes upon the Question, *An medicum deceat Pharmacoποιον?* *Quer: Rediviv:* pag. 218. Whether a Physician ought to make medicines, He will tell you, you are *Pseudomedicus*, a Counterfeit Physician, if you do not make medicines. Pray look there, and then you will say, 'tis a shame for a Physician not to be expert in making medicines.

As a duty, and following the Example of the most Eminent Physicians. I have been and am a constant labourer in *Pharmacy*, thereby to acquire and purchase the choicest Medicines that Art and pains can procure; and by continual making, and altering upon tryals, I have purchased as noble Medicines I think, as any man can procure; not but that other Physicians that have been thus diligent in Preparation of Medicines, as I have been, may have as good; but without this Labour and Industry, no man can be master of such. In particular, the forenamed *Elixir*, as it is now improved

24 *Rectifying the Digestion Necessary.*

proved and advanced, I have a great esteem for, and is a great assistant to the Stomack in the office of Digestion, for it mainly fortifies and roborates that Faculty, so that the bad effects of a weak or depraved Digestion, are notably Corrected and amended; as crudity and indigestion, flatulency or winde, Nauseousness or Vomiting, Fulness or Opression, Loss of Appetite, Eructation or Belching; and this it performs by assisting the Stomack's Digestive Ferment, being deficient and decayed by Age, Intemperance, Incongruous Dyet, Disorder, or Natural Infirmities.

One Case amongst the rest, relating hither, I well remember, which I think good to relate: A woman that had been troubled with the Scurvy for some years though scarce taken notice of, but supposed to be from other causes, what symptoms did appear, amongst the rest, for some time she was molested, especially in a morning with a dryness in her mouth, and an ill taste; afterwards her stomach would nauseate sometimes, and soon after did begin to vomit: whereupon she took several medicines to stay vomiting, and to strengthen the stomach, but all in vain, and rather aggravated her

Relieving the Digestions Necessary. 25

her Griefs, straining to Vomit with more violence, and little or nothing came away: when I was made acquainted with it, and understanding the Symptoms to arise from the Scurvy; upon examination of the whole matter, I sent her this *Elixir* with directions; and at the third or fourth Dose, her Vomiting and nauseating was gone, and much at ease: then I appointed her the Scorbute-Pills, to be used intermittingly with this *Elixir* for some time; and soon after, the other Scorbatic Symptoms which molested her, vanished, and she regained her former health: Whereby you may observe that the Scurvy will not be tamed but by Anti-scorbatic Medicines: and although some Symptoms of the Scurvy be common and like with those from other diseases, whereby many are deceived in their causes; yet, if they arise from a Scorbatic Root, they will not be cured but by Anti-scorbatic Medicines; and therefore what Symptoms of Sickness do appear in any person, ought strictly and nicely to be examined by a discerning judgement, to know the right spring and foundation of their Rise.

But to proceed, Not only the Stomack and first Digestion is benefited and assisted by this *Elixir*, but the subsequent Digestions

26 *Rectifying the Digestion Necessary.*

gestions are promoted, and their defects corrected hereby; and this Medicine I use successfully against many Infirmities seated in the Mesentery, Guts, Liver, or Spleen; as when they are languid and weak, degenerating and falling off from their duties, are obstructed with crude depraved Matter; wanting Spirit and Vigour, and acuteness of Ferment fit for their proper works; from whence Hypochondriack Melancholy, Stitches, Pains, Tumors, and flatulent Distensions of the Hypochonders and Belly: In such cases, this Medicine penetrates attenuates opens, and discusseth, roborates and gives great relief; and likewise for Melancholy drooping Spirits, and Palpitations of the Heart, Anguishness and Compression about that Region, arising from a Scorbutic Feculence and Impurity; an ill-affected Spleen, or Matrix, from whence Vapours do assurge to afflict the heart and vital Spirit; this *Elixir* is a proper help, and also effectual in Scorbutic Asthmaes, difficult and short Breathing, Coughs and Scorbutic Consumptions. But of these you may read at large, in my *Treatise of Consumptions*, and I have there appropriated two excellent and highly graduated Medicines for Consumptive persons; a Restorative Essence, and Balsamic

Rectifying the Digestion Necessary. 27

sainic Extract, with which I have recovered some, beyond expectation.

That you may be the more cautious in examining the Symptoms of Diseases, what foundation they have, and whence they do proceed, that you may not labour in vain for a cure; I have a remarkable Case in a Patient of mine, with your Observation, which was thus: A young man about thirty years of Age, a stout and tenderly bred, was subject to short and difficult breathing, but without a Cough, or very little; he was advised to many Pectoral Medicines to open and strengthen the Lungs; which he used, but with little effect: his Disease by time increased upon him, and he was troubled with palpitation of the Heart, and stoppage of Breath, in his Sleep, that he was afraid of Suffocation; he then unhappily fell into the hands of an Emperick, who purged him with violent Medicines so, that he began to be Hydropical, did puff up, and limbs Swell, nor did the other Symptoms abate. After this and other passages (too long to relate) I was sent for, and examined the Patient; found his complaint was chiefly under the Diaphragma toward the Orifice of the Stomack, that his Lungs were good, and the Cause of his short and difficult breathing

28 *Relieving the Digestion Necessary.*

breathing was not in the Breast, but by Compression of the Diaphragma, from a turgidrellation of Scorbutic matter, which threatned Suffocation sometimes : (And upon this very cause, I knew a very Learned Doctor of Physick, that died suddainly in his bed): I perused and made inspection into the Urine, and examined his Pulse, as now and formerly ; both which consented to, and confirmed the Scurvy : Then I examined, what Medicines had been given him; and those were most Pectoral, except some churlish Purges, after which he was much worse, and began to swell ; and now he was about to take a Dyet-drink for the Dropsy, which was like to prove as the rest: but the Patient committing himself into my hands, I bad him desist from all Medicines but what I appointed; and first I gave him this *Elixir* (he being very weak) which as a Cordial did revive him, and after a few daies was much altered for the better, and slept more quietly, with a greater freedom in breathing : he continued this alone, for ten dayes; in which time he gained strength and had a stomach to his meat : then I directed him the use of the Scorbutic-Pills, which abated the swelling of his Limbs at twice taking, and proceeded in the use of these two Medicines. Lastly, I appointed him

him the Sudorific Medicine hereafter mentioned; and in a short time, he was reduced by this course to good health and free from his former Complaints. By the whole Story you may observe, First, that the Scurvy is disguised, and appears in the shape of other Diseases. Secondly, that those Diseases so counterfeited, are not cured but by Radical Medicines which are Anti-scorbutic: and therefore it much concerns the Sick, that their Diseases be rightly stated and determined by one that can make a true internal Discovery; and not according to external Appearance, and common Symptoms, which is very Fallacious.

But I proceed to let you know farther, How and wherein this *Elixir* is useful to me in Practice; and that in suddain emergent cases of fainting: as also in Languishing Diseases, and Cases of Extremity when the Patient is spent and brought so low that no Physick can be Administred; this, as a relief and support to the Languishing decayed Faculties, may daily be exhibited; and this I have frequently proved: particularly, a Person of Honour, given over by his Physicians, being spent and decayed and highly swoln in a Scorbutic Asthma and Dropsy, was gasping for breath, when I came to him; but exhibiting this *Elixir*,
he

30 *Rectifying the Digestion Necessary.*

he did wonderfully revive, and his difficult & short breathing was much enlarged and eased for a few daies, for which he did Extol the Medicine: but, being past the possibility of Recovery, and incapable of other Medicines, requisite or Cure, he dyed.

But some may object: This possibly may be a good Medicine in desperate Cases, and approaches of Death; but how can it be proper and fit for a man that can eat his meat well, and walk abroad, only inclining to the Scurvy, and some small Impediments from thence? I answer: That Medicine which is endowed with so much Vertue, to bring relief to a decayed or dying man; must needs be of great power and efficacy, to give Vigour and strength to all the Faculties: Now Scorbatic Infirmities, or impediments of what sort soever, do arise from the Imbecillity, Aberration, or Declining of some Faculty in the Body, injured or decayed which requires a generous and noble Medicine to Rectifie and Vigorate, (at least, it will better be performed by such) not a languid dull Medicine; and therefore this Objection is vain; for the greater power a Medicine hath, the more likely and better to do the business be it little or much: and therefore if your Case require help, do it by an acute Vigorous Medicine,

Rectifying the Digestion Necessary 31

Medicine, and you may expect your Infirmities to be removed, *Citius tuus juvabitur*, in a shorter time, with more safety and certainty, with less disgust in taking or trouble in Operation.

Now the main Scope and Intention of this Medicine, is, to relieve the Spirits Oppressed or Exhausted, to Discuss Flatulent Vapours, to open Obstructions, and to Rectifie and Roborate the Digestive Faculties, from whence Scorbatic Symptoms do arise; and such a Medicine is necessarily required in the cure of the Scurvy, and its Complicated effects.

I have briefly shewed you the power and properties belonging to an Anti-scorbutic Medicine, requisite to be used in curing the Scurvy: such a Medicine I say is required; tis not Purging alone will do it, but other Operations must joyn to effect the purpose. For advice and rules to those that use this Catholick *Elixir* (living farre distant from me) that they may not Erre in the taking of it, let them observe as followeth.

That in the use of this *Elixir* with the Scorbute-Pills, it is best to begin with the Pills; except the person be very weak, or spent, and first require some strengthening,

32 *Rectifying the Digestion Necessary.*

and reviving Medicine, then you may first begin with the *Elixir*.

Also that this *Elixir* is not to be taken those daies you Purge, but every Intermitting day between Purging.

That this *Elixir* is not to be taken or tasted alone but mixt with some good Liquor, and that ought to be the best Canary; for bad Wine alters and abates the Virtue of the Medecine. It may be taken in French-wine, if the Patient cannot agreee with Sack.

The Dose for man or woman, is thirty drops: for ten years old, twenty drops; for five years, ten drops.

And observe this; that at the first taking you begin but with half the Dose that is appointed for your age; as thus: thirty drops is appointed for a man, let him begin with fifteen or sixteen drops, and then augment two or three drops every day after, until he ascend to thirty, and then there continue that Dose afterwards.

Take it (in Bed if you be weak) in a spoonful of Sack, every morning, fasting an hour and half after; and at five of the Clock After-noon; but you are not so strictly to observe the after-noons, but, if that your occasions do not well permit (as when you must be abroad or the like,) you may omit.

In

Curing the Scurvy by Transpiration. 33

In keeping this *Elixir*, let it be well stopt; for dropping of it exactly, a Cruet is best. Some may ask, What time of the year this Medicine may, or may not be used; I answer, No time of the year forbids the use of it, but it is profitably taken at any season of the year: nor may women forbear the use of it at such times of the month, when all other Physick is forbidden; but is helpful to Nature at such a time, in procuring them with more ease and freedom.

*Of Curing the Scurvy by Transpiration,
and the necessary use of a good Sudorific
Medicine.*

THE Scurvy is not a particular Disease limited to this or that part of the Body, but extends it self throughout the whole as appears by the variety of Symptoms, in several parts of the Body; and being of this extent, Medicine also must have the same Latitude of Operation to prosecute and reach into its utmost and farthest quarters: Purgation that cleanseth the Central and more inward parts, as the Stomack, Guts, Mesentery, Liver and Spleen: Transpiration that respects chiefly the habit of the

34 *Curing the Scurvy by Transpiration.*

the Body and external parts, purifying the Mass of Blood, and vital streams.

These two Operations are necessary for Cure in most Scorbatic cases, as the following discourses and observations in Practice recited, does manifest.

Some there are that deceive themselves, and lay the whole stress of the Cure upon Purging, and that they prosecute very often (and it were well if the purgatives be proper) but the effects may inform and tell them, that there is something else requisite; and they find it so. The Scurvy is not so easily dislodged and thrown out by a single Operation of Medicine; but requires rectifying and strengthening of the Digestive Faculties also, and depuration of the Blood.

The Body of man is perspirable, and in his due state of health continually more or less doth transpire and breath out humid vapours and a superfluous moisture by the Pores of the Body; hereby the Mass of Blood and habit of the Body is cleansed and discharged of that which is superfluous or impure and unfit to be retained; and this insensible Evacuation is so requisite, that without transpiration the Mass of Blood cannot be depurated, but remains muddy and defiled, which forceth Nature to a dis-
tempered

tempered fermentation and morbid Eruption : Proper and amicable Purgation doth well, acts a good part, and ought to be pre-mitted in most cases, which alone do check a Disease and lessen it, by carrying off a morbid matter in the lower Region of the Body ; but if the Mass of Blood, and habit of the Body be tainted and corrupted, the vital stream and those parts irrigated and fed from thence, are not purified as they ought, but by Exudation and Transpiration; and the Spirits that are clogg'd and infest'd by impure matter, which darkens their light, causing Melancholy and indisposed heaviness, are hereby relieved and unfettered, become brisk, acry, and lively as before.

And in promoting this Operation we imitate and assist Nature which continually does *Emittere & Transpire per Poros*, at least ought so to breathe forth superfluous vapours and humidity, and when this is cohibited and restrained, by occlusion and shutting up the pores by cold or otherwise; or Nature unable thus to relieve and discharge her self by reason of debility and insufficiency in separating and protruding; it is not long but some Disease, or many, ariseth from the course of Nature thus impeded : either a sudden febril astuation;
or

36 *Curing the Scurvy by Transpiration.*

or erratic pains in this or that part; or a slow eruption of grosser matter sticking in the skin discolouring and spotting of it; or bringing forth Scurf, Pustules, or other Excretions.

By this you may understand the benefit that doth arise by the regular course of Nature in her daily Operations and Excretions, and the profitable assistance of Art in promoting them when impeded, as also the prejudice and damage by the contrary.

And here I shall relate to you the Case of a Scorbutick Patient, pertinent to the proceeding Discourse.

A Gentlewoman, aged between Forty and Fifty, formerly fat and fleshy, but reduced to a lean state; being troubled for some years with a lassitude or weariness in her Limbs, and Indisposition to Action, and with pains at some times: afterwards in *Autumn*, a weakness and numbness possessed her Limbs, that disabled her in going: All this while she was not negligent to seek for help, had such Advice as the Country did afford, and used many Medicines; but her Disease prevailed still, each *Spring* and *Autumn* being worse than the former: it hapned that a Relation of her case was sent to me, (the living a great distance

Curing the Scurvy by Transpiration. 37

distance from *London*) what was wanting in the first Relation, I interrogated in my Answer, and the next Account I received, did fully satisfy me: I found the Scurvy disguised to act in several Scenes, after a different manner: the Medicines she had used were proper for the Symptoms that did appear, barely considered; but not as they had a Relation and were grounded upon the Scurvy, which being undiscerned did frustrate all the Endeavours for Cure: Letting of her blood was injurious, and she grew worse upon it; soon after, a Stupor or Paralytic numbness seized her: To be short, she was committed to my care and management; I sent her three Anti-scorbutick Medicines, namely, my Scorbute-Pills, *Elixir*, and Sudorific Extract to be used in that order and method as the Medicines and her Condition required: at the months end she gained the use of her Limbs, but were something weak; yet no pains as formerly: and upon the use of the Sudorific Extract, some spots were driven forth, and the Latent Scurvy did appear and satisfied them more fully, what I had determined of her disease: The Winter being very sharp, did sometimes interrupt her Course, and retarded the completing of a Cure, which
else

38 *Curing the Scurvy by Transpiration*
else might have been finished in a shorter time. At the beginning of *March* I set her into the same Course again, which was diligently observed; and in *April* following she was perfectly restored: In the Course of these Medicines (according to the Account received) I observed her pains to lessen and cease upon the use of the Sudorific Extract, and not before; which Medicine chiefly restored her the use of her Limbs; and it was reason to expect, the greatest benefit, as to that particular in the Case, should accrue from a Diaphoretic Medicine; that searching and penetrating the habite of the Body, by transpiration and breathing Sweats should dissolve and dissolve the Scorbutic Matter which infested the Nerves and Muscles, impeding and disabling the parts in their Motion and Action.

By such Examples as this, and other different Cases as to the Symptoms, yet parallel with it as to the parts affected and Morbific Cause; I was fully satisfied that a Sudorific Medicine was of necessary use in many Scorbutic Cases, and without which, a Cure could not be performed; I therefore prepared a Medicine that might effectually answer the scope of that intention, which might operate by Transpiration
on

Curing the Scurvy by Transpiration 39

on and gentle sweating, and, by a kindly assisting of Nature in that operation, might depurate the whole Masse of blood, and free the habite of the body from any Scorbutic Impurity and Degenerate Matter, which at certain seasons of the year, and by accidental promoting Causes, ferments, and produceth various internal Distempers and Diseases, Scorbutic Feavers, continual and intermitting Quotidian, Tertian and Quartan, Head-aches, and Pains in several parts, Pleurifies, Asthma's, &c. or external and Cutany-Diseactions, as Spots, Scurff, Scabs, Pusul's, Tettars, Ringworms, Tumors, &c. And because our blood, especially in these Northern Climates, doth abound with a *serosa Colluvies*, a Serosity or Superfluous watery humor; a good Sudorific Medicine is of great use; for when this serous matter abounds and increaseth by the insufficient Attraction & Separation of the Reins, that should expend and drain it; or the Pores shut up, and Transpiration denied, that should insensibly exhaust it, doth then by Preternatural Retention degenerate and change its Nature and Properties; that which was mild turns acid, sharp and molesting, and variously degenerating doth cause several Diseases and Pains

40 *Curing the Scurvy by Transpiration.*

Pains in divers parts of the Body as it Circulates in the Vessels; or extravasated and wandring about being expelled from part to part as hostile and injurious) by the strength and fortitude of the *Archens* or innate spirit that inhabits as the Life-guard in each part of the body.

This Sudorific Medicine prepared for the purposes aforesaid. I appoint in all Scorbutic Cases, requiring Transpiration or Sweating; and I find great success in the use of it (especially being now much altered and improved) Many Diseases are expelled by Sudorifics, that purgatives cannot prevail against; the reason is this; First, because some Diseases do arise, and depend upon a flatulent Spirit or Meteor that is generated in the body; and these Diseases are more accute and dangerous, than others, because their matter is more active, subtile, and of suddain motions, being of the Nature of a Spirit, is more penetrative and irresistibile in its motion; as Apoplexy, Epilepsy, hysterical Passions, Pestilential Seminaries, suddain Swooning, &c. Which do not yield Obedience to Purgatives, being of a more subtile spirituous nature, is not ejected by Vomit, or Stool as grosser Morbific Humours are; but requires a Medicine equivalent and proportionate

Curing the Scurvy by Transpiration. 41

proportionate to their Nature; that is, penetrative, subtil and acute in Operation, proper to discuss, evaporate, and transpire. Secondly, many Diseases though arising from grosser and humoral causes, that would obey the Power and Virtue of Purgatives; yet by reason they are lodged in the habit of the body and more exterior parts, are out of distance and beyond the reach and sphere of their activity: but a good Sudorific penetrates and searcheth all parts, raiseth the Seminaries, and enters the secret Dormitories of lurking Diseases, and gives them expulsion by its subtil Operation and acute Power: and here I remember the condition of a Patient which I will relate to you, pertinent to the present discourse. A young gentlewoman of a fair Complexion and very clear skin, by Melancholy (and other causes) was much altered and become brown, muddy, and discoloured in particular places; afterwards a Scurf did arise and some Pimples here and there, which was troublesome by itching: this Gentlewoman was let blood and purged often, but still her trouble remained: then she was advised to a Wash to clear the skin, and to take away the heat and pimples; which did take effect in a few daies, but upon retiring of this humour

42 *Curing the Scurvy by Transpiration.*

mour inwards, she fell desperately sick, with violent pains in her head, and ready to faint away often. Hereupon I was sent for, and examined the whole matter; and finding the acuteness of her sickness to arise from an imprudent repelling of a humour, and forcing it back upon Nature, which she had brought forth to the skin; I immediately appointed her a Dose of my sudorific Extract to be given her, which put her into a breathing Sweat; and when the Medicine had done its Operation, her pains and sickness were almost gone: the next day I appointed another Dose to be given her, to sweat gently for two or three hours, and before the Operation of the Medicine was spent, her pain and sickness quite left her; and then appeared some of the former Symptoms again upon the skin, but without itching. The present danger of her sickness being over; I caused her to rest two or three daies, and gave her an *Elixir* to take every day, to cherish Nature and recover her strength: then she fell to the Sudorific Extract again, to cleanse the Blood, and to breathe out that impurity which was lodged under the skin; with convenient intermission she repeated this Sudorific Medicine three or four times more, and then the former Symptoms

Curing the Scutvy by Transpiration .43

Symptoms quite left her, and she regained her former beauty and clearness of skin. By this you may understand, that a Sudorific Medicin some times is effectual, when Purgatives cannot prevail; yet 'tis injurious to Nature, to draw back again what she hath protruded and brought forth to the Circumference of the Body: and therefore they that rely and insist too much upon Purgings, thinking to cleanse the whole Body by that Operation only, are much deceived: Purgings is good but not alwaies; other Medicines must come in and take their place, according as the case requires: Purgings cleanseth the Center, but Sudorifics purifie the exterior parts.

That you may know when a Sudorific Medicine is required as necessary, and advantageous to the Cure, I'll tell you in what cases I appoint this Sudorific Medicine to be taken: In curing the Scurvy, I find good success thereby, to cleanse and purifie the Blood that is degenerate and vitiated with a Scorbatic taint and impurity: or when the Pores are occiuded and imperspirable, the Body tumified and puffed up for want of transpiration and ventilation, when pricking pains or itching in the flesh molest and trouble, by a saline or acrid Serosity extravasated, and errattick;
when

44 *Curing the Scurvy by Transpiration.*

when spots, tumors, pustul's, scurfe, pimples, or such like appear upon any part of the Body : This Sudorific Medicine dissuffeth and dissipates the confluence of Humours resorting to any part, opens the Pores, transpires and drives out the extrumentious matter, congealed and lodged under the skin : also when a Lassitude or weariness possess the Limbs ; when the spirits are torpid, dull heavy (as it is the case of many Scorbutic persons) being alienated from their purity and wonted vigour, by a degenerate and depraved alimentary succus, clogging and setting them, that should support and maintain them with an additional supply of a congenerous extraction ; in this case a good Sudorific is the best relief, to depurate the Vital stream, and alimentary liquors of the Body from whence the Spirits receive strength and vigour again.

The Dose, and Circumstances that attend the taking of this Sudorific Extract is thus: to a man or woman of a weak tender body, at first I give a dram and half, the next time two drams, but stronger bodies : give two drams at the first dose, then two drams and half, almayes beginning with a lesser dose, and encrease the quantity,

Curing the Scurvy by Transpiration. 45

quantity, as from the quantity of a Nutmeg to a Chestnut, according to the condition and strength of the body after tryal: First, because there is great difference in bodyes, some require more; as hard, dry bodyes and thicker skirns, being more difficult to transpire; and some less, as tender, moist bodyes, of a rare Texture, and open Pores, more apt to breath out. Secondly, Nature is better pleased to receive some Medicines gradually, then imposing a full dose at first; if Nature takes a disgust to a Medicine, she seldom agrees with it after, though it be never so good: therefore at the first begin with a little dose (for tryal) though the Medicine be very amicable, and the next time you may encrease, and take a little more.

*à leviori-
bus inci-
pere, &
procede-
re ad for-
tiora, est
ordo Sa-
pientum.*

The manner of taking is thus, Roll it in a little Sugar, and swallow it down.

Take it at Night (having eaten but a little Spoon-meat for your Supper) in Bed covered warm; and a quarter of an hour after, drink a draught of Rosemary-Poffet, or Mace-Ale, then you may sleep as you find your self disposed. Or you may take this Medicine

31 *Curing the Scurvy by Transpiration.*

dicine in a Morning very early, after the same manner, and lye in Bed half that day, sleep if you will, that does not check the Medicine, you will have the benefit of Transpiration in your sleep: *Somnus Cohibet omnem evacuationem praeter Sudorem aph.* nor are you to expect great Sweats, but only moist Breathings, not at all troublesome.

Some perhaps being too hasty and desirous to effect their Cure, may think one

Sæpius
mediocri-
ter Sudor-
movere,
melius est
quam Se-
mel mo-
dum ex-
cedando
viresprof-
ternere.

or two great Sweats may do as much good as half a dozen gentle breathings, and so shorten the time of their Cure, but I cannot approve that Course, to impair Nature by violent and large Exhaustions; you thereby frustrate the benefit of the Medicine, which rightly used, will prove very successful for the purposes appointed. This Sudorific Extract may be taken twice in a week, on the intermitting dayes when you do not purge, having first taken three doses of the Scorbute Pills to cleanse the stomach and bowels, before you begin to Sweat, that the grosser matter and impurity of those parts be not driven into the habit of the body. For going abroad, ob-

serve

Curing the Scurvy by Transpiration. 47

serve this, if you take the Sudorific in the Morning, you must not go out that day, the Pores being open: but if you take it over night, the weather not cold and searching, but temperate or hot; you may go forth next day, if your disease, strength, and condition of body admit.

Those persons that use the three Antiscorbutic Medicines before mentioned, do observe this order, except in some special Cases, and complicated Diseases, by particular advice: First, they begin with the Scorbute-Pills to cleanse the Center of the Body, as the Stomack, Guts, Mesentery, Liver, and Spleen: The next day and all the intermitting days between Purg- ing, they use the *Elixir*, to strengthen the declining Faculties and rectifie the Digestions: and after three doses of Pur- ging Pills taken, they begin with the Su- dorifick Medicine, to purifie the Blood, and cleanse the habit of the Body; and these are to be used twice in a week, pro- ceeding also with the other Medicines in their turns as before. But now you are come to use the Sudorifick Extract, you may take the Scorbute Pills but once in the week, whereas before you took them once in four or five days; this is my course and practice in curing the Scurvy and complicated

55 *Curing the Scurvy by Transpiration.*

complicated Diseases attending: which as it is a rational and exact Method according to the Canons of Art, is also verified by much experience to be most effectual.

The chief reason why I am so large here in the general use of these Medicines, is to avoid the daily trouble of directions in writing to each particular Patient, except there be good cause.

I have now finished what I proposed in my self to make Publick: The Nature of this spreading Disease the Scurvy; its variety of Symptoms and appearance, that it may be known though in a various dress and disguise; the usual complicated affects that associate and attend it; its internal essential Causes, manner of Generation, and seat of Radication in the Body; the external procuring and promoting Causes; the chief indications for Cure; three Anti-scurbutic Medicines laid down as exemplars, answering the scope of those curative intentions; and some remarkable Observations in Practice; And this is the sum of the whole Work.

F I N I S.

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